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LAYMEN'S WORK

In This Issue:

- Work and Vocation
- American Laymen Meet
- Bossey: Events and Expectations

WORLD COUNCIL OF CHURCHES
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EDITORIAL

Among the many letters on my desk which I cannot answer for reasons of time and staff there are a few which I cannot answer because I do not know what to say. Here is an extract from one of them:

> "The emphasis in the layman's witness today may be on (1) conserving what remains of a Christian Society, (2) creating a Christian society, (3) withdrawing from society to a life of prayer and contemplation.
>
> "The first group are holding on, often unconsciously, to remnants of a Christian civilisation which they see as being disrupted by secular forces. They are a majority group. Within my church most of the laymen's organisations appear to be designed for them; most of the preaching appears to be addressed to them, and much of their witness in the world is only acceptable to others like them. I am not suggesting that the witness of this group is without value, only that it is the natural expression of a society like that of the middle ages and less fitting in our own. Nevertheless there are truths to which it witnesses which otherwise might be forgotten.
>
> "Laymen of the second group were widely represented at Bad Boll. They want to be part of a laymen's movement which is creative, an instrument of reform. There might be an assumption that the spear-head of such a movement is the vocational group. If each Christian in his occupation sets out to discover the implications of Christianity in his own job, theoretically at least, within every occupation there will be those who are contributing to the transformation of society itself.
>
> "Stage three is the modern equivalent of 'going into the deserts,' spiritually, if not physically, some, to whom this experience is real, return to work actively in group two.
>
> "Group one is conservative in outlook; group two is trying to be creative. Does this explain why it is difficult to mix the two? Is it a mistake to try to dilute two with the greater numerical of one?"

This is a European letter, though not from the Continent. Some Continentals would describe virtually the same situation with other words. But the facts are well-known everywhere. I like this letter; the writer struggles with questions which move me over and over again. She, the writer, has not yet found a clear-cut solution; neither have I. The analysis is precise, but not wholly true. The untruth lies in the fact that the writer identifies too easily certain tendencies with certain groups. The actual situation is more complex because you may find the different tendencies in one group or organisation and one tendency in groups of a different type. What can we do about it? I do not think that, except for special situations, organisational schemes will help much in the present stage. What is most needed is a theology of the laity, including a new conception of the Church and of the world and of the relationship between Church and world. Such a theology cannot be invented by someone sitting at a desk. It must be based on the experiences of many of those who consciously, willingly and even gladly belong to our modern world, and who at the same time look forward with eagerness to the world to come. Let those people do their work wherever

they stand in the life of the world, of the Church and of our laymen's groups, and let us not close organisational doors in a time in which spiritual doors are opened in so many instances. Perhaps after ten years we shall see more clearly which patterns of work have to give way to new forms.

In this issue some features of American laymen's work are introduced to the reader. This will certainly not help to facilitate classification, but it will widen the horizons. We do not only give bare facts, we pass on to the reader considerations and appraisals of those who are in a position to compare and to judge. But it must be clear that the respective remarks represent only the view of the individual writers, and they are meant not as binding judgments but as a help towards finding the way through the jungle of facts and towards stimulating and challenging the thinking of those who share the concern for laymen's work.

If the emphasis of the reports given from America is on the masculine side, it is not because women do not play very important rôles in the organisations of the laity there. It is due only to my own narrowmindedness: I could not imagine "laymen's work" conceived of to the exclusion of women, and therefore did not ask for special reports on lay women's work (what a word !). Well, this has to be learnt. A recent meeting held at Bossey of leaders of men's groups throughout the churches produced some good reasons why men should be taken separately from women when it is a question of reaching unchurched people and creating inceptive fellowship. One of these reasons given was that men as newcomers in the Church are so afraid of the great majority of women they see there that they become shy. What women, and what men ! But, joking apart, it is quite obvious that in many situations the evangelistic task of the Church, as well as certain social functions, can best be implemented by separate men's and women's groups, whilst other obligations of the Church—e.g. education, responsibility for the political, social and cultural development of modern society, the necessary re-evaluation of so-called secular work as done in the professions and occupations—can only be met if the men and women concerned work intensively together. At any rate, it should be realised that American men's and women's movements in their rapid growth are at this very time giving an example of devotion and self-denial which can only be recommended for emulation.

The rest of this issue, with the exception of the standing items, is entirely devoted to the problem of work and vocation. This fits very well with the reports on the Buffalo Conference, where some aspects of this big problem were discussed. It also fits with the first glimpse given in this bulletin of the next Assembly of Churches. It is in the surveys to be submitted to the Assembly, especially on the Responsible Society, Evangelisation and the Christian in his Vocation, that the voice of the laity must make itself heard loud and plain. For the next two years this bulletin will give current information on the preparation for the Assembly, especially concerning these subjects, in the hope that it may encourage active participation in them.

H.H.W.

NORTH AMERICAN LAYMEN'S CONFERENCE

From Bad Boll to Buffalo

The first Assembly of the World Council of Churches, in Amsterdam 1948, adopted a "proposal for area meetings largely of laymen (women included) for the purpose of further study efforts for enlisting the full lay power of the Church." The first large laymen's meeting under ecumenical auspices took place in July 1951 in Bad Boll, Germany, representing the European continent, its watchword being "Man in Danger." We devoted the major part of the last issue of this Bulletin to reports on that Conference, and tried at the same time to assess the efforts and failures of organised European lay activity. Practically at the same time, the preparations for a laymen's conference in North America were taking shape, and on February 21-24 a large meeting of lay men and lay women was held in Buffalo, N.Y., under the joint auspices of the National Council of the Churches of Christ (N.C.C.C.) in the U.S.A. and the Canadian Council of Churches, with the working title "The Christian and his Daily Work." Buffalo and Bad Boll must be seen in alignment, not only because they stem from the same origin and aim towards the same end, but also because they made clear that the problems Christian laymen have to face in their occupational life are very similar on the two sides of the Atlantic, that here and there the churches, though for different reasons, have failed to maintain contact with the developments of modern work, and that minority but spiritually powerful groups—laymen and clergy—are aware of this failure and are at work to overcome it. But the problems involved are problems of the relation of Church and world which transcend the problems of any church programme or theological tradition, and that here if anywhere the churches, represented especially by their lay members, are forced to grope forward by the give and take from one to the other. In order to express this unity in research work the World Council of Churches sent a short message to the members of the conference, which reads:

> The Ecumenical Institute and the Secretariat for Laymen's Work of the World Council of Churches send Christian greetings to the members of the North American Conference on "The Christian and his Daily Work", and pray that these meetings will be fruitful in bringing a new awareness of the relevance and the meaning of Christian faith for the problems which modern men find in their work.
>
> It is striking to realize how God has confronted Christians all over the world with the same problems with which you will be concerned during these days. We are therefore anxious that you appreciate the hope and anticipation with which Christians everywhere look to your gathering. There is a great sense of helplesness amongst Christians concerning the meaning of their faith for the problems of work in modern society, running through all occupational ranks, from professional work to the unskilled tasks of the farm and factory. The secularization of work, the use of false and un-Christian motives in measuring success, the detrimental criteria for determining the dignity of work, the inability to develop a community of work in the sense in which this has been emphasized in the history of Christian thought, all these tendencies are far advanced. They can only be overcome by

great efforts of Christian insight, and the Church can make a contribution which is relevant to this present situation only by utilizing to the utmost the experience and knowledge of its laity. Fortunately, Christians today all over the world are becoming aware of the fact that the claim of Christ to be Lord not only of the inner life of men, but of the whole of man's existence and work in the world, must be recognized and witnessed to.

We are convinced that this is a part of the larger movement for the renewal and reunion of Christ's Church to which our ecumenical movement is dedicated. We hope that the considerations and findings of your conference will help to provide the churches of the world with new inspiration as they meet at the next Assembly to consider the question of the Christian significance of Work and Vocation. In return the Ecumenical Institute and the Secretary for Laymen's Work are ready to bring you into contact with groups working on these problems in the churches in other countries. We cordially invite you to make use of our offices, and we hope that many of you will have an occasion to visit the Institute in its new buildings near Geneva or even to participate in a course or conference in which we are discussing questions of this kind with men and women of many different national backgrounds.

The Conference issued a message which we reproduce below. It also issued Occupational Groups Reports, which in many instances very succinctly describe the actual situation in which Christians are placed in various walks of life, as lawyers, farm workers, Civil servants, educators, housewives, industrial managers, labour leaders, salesmen, technicians, etc. Message and Reports are published together in "The North American Lay Conference on the Christian and His Daily Work," edited by the Department of the Church and Economic Life of the N.C.C.C. The same department is preparing to publish a programme and study guide for the conducting of local conferences on the patterns of the Buffalo Conference, and a pamphlet containing the Conference addresses.

Ed.

Conference Diary

The Conference was attended by 250 lay people from many professions, and 50 clergymen and official Church Leaders. The foreign guests were Dr. R. von Thadden and myself. The Conference was excellently organised and prepared. There were two kinds of discussion groups: *General groups*, which were meant to consist of representatives of the Conference as a whole according to denominations, occupations and localities; and *occupational groups*. There were 10 general groups and 16 occupational, each with their chairman and secretary, coached beforehand under the general direction of Dr. Paul Limert, the future General Secretary of the Y.M.C.A. The Chairman was Mr. Al Whitehouse, Director of one of the Districts of the United Steelworkers of America, a "real" layman. The publicity during the conference was, as is natural in America, both excellent and extensive.

The Conference was held in one of the biggest hotels in Buffalo, the Statler Hall. In America it is evidently the custom to hold such conferences during the winter in hotels where the service is excellent, so that the leaders of the conference are relieved of the burden of looking after material matters. This is certainly a great advantage. Nevertheless, it seems to me that there is another

side to the picture. It is expensive, even by American standards, and it is very difficult to create the necessary atmosphere of concentration and retreat, since the bee-hive life of such a hotel continues incessantly. The argument that this demonstrates concretely that Christians want to be in the midst of the world seems impressive but does not conform to reality. Our American friends gladly take upon themselves heavy session schedules in conferences. This leaves little time for a real encounter with "the world" in this bee-hive situation. This is only a minor point, although it is worth making, since the cost tends towards the participants being middle-class people who can afford to pay.

There were only a few introductions—two addresses by Dr. Robert L. Calhoun, Professor at Yale University, on "The Christian Meaning of Work and its Relevance to Work Today." Dr. von Thadden addressed the conference during a luncheon on "The Laymen's Responsibility where the Church Meets the World." In fact, according to the wish of the conference, he told in a very moving way about his own eventful life. Then there were addresses, by various speakers, on "How the Churches can Help their Members Understand and Practise Christian Vocation," and on "On-the-job Decisions and the Conscience of the Christian Worker." The major part of the time was reserved for group-sessions of general or occupational groups.

Dr. Calhoun's addresses were intended to give background material, especially for the discussions in the general groups. As performances they were excellent, rich in thought and beautiful in style. They immediately reminded one of the speaker's brilliant book on "God and the Common Life." and the vigorous and eloquent presentation of a modern doctrine of work. I should be inclined to find in them a cultural philosophy rather than a theological doctrine of work; although theological considerations were not at all absent from the addresses, in my opinion they did not have their due place. This remark, however, in no way detracts from their fine quality. The curious thing about these addresses was, however, that, as far as I could judge by listening in the various groups, they were not at all used as background for the discussions. These went on as if the addresses, so clearly meant to be the substantial backbone of thinking for the conference, had not been given at all. Many participants of the conference confirmed to me the rightness of this observation.

The heart of the conference was entirely in the occupational group-discussion. The approach to the laymen's problem along this occupational line, which has been so strongly advocated in Europe after the Second World War, found its first application in America at Buffalo. It was novel to nearly all the members, and evidently a new experience which greatly impressed them. The occupational group sessions became, generally speaking, sessions of self-examination centring on the questions which may be formulated as follows, "When you look at the way you behave in your job, do you find you really behave as a Christian?" This was often done with great sincerity and frankness.

In my opinion, the strength and success of Buffalo lies in this point. This experimental and completely pragmatic way obviously appealed to the minds of the American laymen. For them it was the right exercise to enter into the problem of Christian vocation, the level of starting. The future will prove what results this will have. It must be added, however, that the danger and weakness of Buffalo also lies here. All the questions debated in the groups remained within the scope of individual ethic. There was no idea that trying to be a good Christian in your job is less than half the problem of Christian vocation in modern society,

and is moreover a solution (taking it for the moment that the word "solution" is the right one here) that can be detrimental as well as good. It was a rectilinear approach, which entirely ignored the far more important and difficult aspect of "Christian vocation in the world of today," such as for instance the critique which in the whole structure of our society and its various sectors emerges from the Christian faith when confronted with the reality of modern society. Here it seems to me lies the reason why in all sincerity there were too many questions of little significance debated in the groups. The most serious thing was that a real grasp of the bearing of the Christian faith on the common life and the life in the job only occasionally showed itself. The general rule was, however, to approach the problem of Christian vocation by way of isolating your own individual case in a structure that was not at all questioned. Moreover, there was no real orientation point which could stand critical examination. The generally-used point of reference was an undefined Christian standard of life.

Something important has been started at Buffalo, but in order to guide the lay movement in this new direction, the future organisers of such conferences will need greater firmness and wisdom than most well-intentioned laymen realise. A great process of education is needed which is all the more urgent because I was time and again struck by the fact that there are so many splendid people among the American laymen whom I had the privilege to meet.

In all fairness it must be added that, on listening on the last day to the reports of the groups, they made a far more substantial impression than one could have thought from the discussion in the groups. They were contributions, pointing towards a broader and higher level. Yet it is my opinion that in America lay activity is started and organised too much on the assumption that the majority of laymen really know what Christianity is and what "Christian" in the genuine sense means, and the fact is ignored that a *new* understanding of the Christian faith is an essential prerequisite for durable and right integration of the lay membership of the Church in its task in the world. Great issues are at stake here which, when tackled, would go straight to the core of the American dilemma expressed in Canon Wedel's book "Christianity on Main Street."

The Buffalo Conference was thoroughly American. In saying this I mean that there were hardly any ecumenical horizons in it, in spite of the fact that this conference was the result of the initiative of the W.C.C. and the Ecumenical Institute and was called by two ecumenical bodies in Canada and the U.S.A. Hardly any allusion was made to this fact. The outlook and spirit was entirely American interdenominational, which is not the same thing as being ecumenical.

I will end my observations on Buffalo by saying that the conference is certainly only the first of a series in America, which cannot be said of Bad Boll. Moreover, the Churches in America will certainly take far more note of it than was the case in Europe with regard to Bad Boll. In this respect America is far ahead of Europe.

HENDRIK KRAEMER.

The Conference Message

This message is written by laymen for laymen.

We have been inspired at the North American Lay Conference on the Christian and his Daily Work, held at Buffalo, N.Y., February 21-24, 1952. We caught a new vision of our daily work as we studied it in the light of God's will and purpose.

The true church is a Christian fellowship of laymen and ministers, working together with God to build a better world. As laymen, we now recognize the heavy responsibility on us because in our daily work we are able to reach people in every area of life.

Our Feeling of Humility. We are very humble as we realize that we have been working too much for ourselves and not enough for God and for our fellow men. In fact, we have often worked without even trying to relate our work to God's will and plan or relying on Him for power.

God at Our Work Bench with Us. No job can bear its best fruit, whether on the farm, at the office, in the factory, in the home, or wherever we work, unless our work is done with the feeling that God stands at our work with us. When He is with us, there is honor and dignity and spiritual value in every job, no matter how humble.

Making the Most of Our Talents. God has given to each of us special talents. It is good if our work gives us a chance to make full use of these talents. But whatever our job may be, we should use as many of our talents as we can, and as well as we can. As we apply our talents we will grow. The Bible indicates that it was in the home and the carpenter's shop that Jesus "grew in wisdom and stature and in favor with God and man."

Integrity in Our Work. It is our duty to know that we are building for God and that we are enlisted in the service of our fellow men. This means that we must work faithfully, diligently, and with integrity. In the life of Jesus, who is our Lord and Savior, we find also the perfect example of working with a real vision of God's purpose for everyday life and with a feeling of deep responsibility. For He knew that He was working for mankind and the building of God's Kingdom.

Working as Brothers. God's purpose in our work can be achieved only when we regard all workers as our brothers, caring for the other fellow, trying to understand him and his problems, and giving him a lift whenever we can. We must be workers together and co-workers with God.

The Dignity of the Worker. Every worker is a child of God. One of the glories of our Christian heritage is that it recognizes the value of the human being and his dignity as a worker. That is why the Christian and the Church must criticize and seek to improve any situation or system in which human freedom and human dignity are impaired, for such impairment is contrary to the purpose of God.

A Thrilling Challenge. It is one thing to work at a job. It is something more to meet the Christian standards of workmanship. Life is a serious business, and living it as a Christian is hard, but deeply satisfying. God requires of us:

1. That we work in partnership with Him and in accordance with His laws.
2. That we work unselfishly for the good of our fellow man.
3. That as members of the Church we continue to search our minds and hearts as we seek in our work to live up to the standards which Christ taught us.

With the help of God and the Christian fellowship, we are determined, as individuals and groups in our various occupations, to work out and apply these Christian principles in our daily work, with full recognition of the cost. We call upon all laymen to join us in this task.

A Comparison with European Lay Movements *

There are on the whole three chief ways in which laymen express their Christian faith. All of the three presuppose a certain personal faith and the expression of that faith in personal morality. Beyond this, according to the first idea, laymen express their religion chiefly by working actively in their church. Second, in addition to working in their church, laymen carry their religion into the work they do day by day, but chiefly in terms of their own conduct on the job. Thirdly, laymen are so governed by Christianity that they not only work in the church and carry religious conceptions on to the job, but allow Christian convictions to guide and correct the very structure of the work which they do.

The first of these conceptions is that which governs the great body of American laymen. Encouraged by the organized work of the denominations as well as by the programs of the local churches, laymen on the whole see their chief function as Christians—beyond the maintenance of a good personal life—to be that of active workers in the Church and its denomination of which they are members. The great task of the Christian is held to be that of "building up the Church" by which is meant strengthening the organized churches.

The third conception, whereby laymen see it as their function to be so guided by Christian conceptions that they in turn begin to judge and provide the means of correction for the very structure of the work which people are called to do in society, is a conception which has most forcefully been in evidence in Europe. Here the very function, for instance, of the law has been debated by Christian lawyers who have seen that it is not enough to conduct one's self as a respectable Christian within a structure which demands serious qualification of Christian conceptions. Accordingly, in this field as in many others, the framework and conditions and objectives of work itself in its many forms in modern society have come under rigid Christian scrutiny.

It was on the whole the second conception—that whereby laymen understand the need to carry Christian conceptions into the job and into their own conduct while on the job—that dominated the thinking of the recent Buffalo Conference. The Conference definitely saw that Christian lay responsibility extended far beyond the boundaries of organized church life. It spoke in terms of the relevance of Christianity to the daily work. In so doing, however, it was not so much inclined to raise questions about the requirements which the structure of work in modern industrial society itself lays down, but rather to speak of the Christian conduct of laymen within these already given requirements. In the discussion group of labour leaders, for example, there was a very good discussion about

* This article is reproduced from "Christianity and Crisis" of March 31, by kind permission of the author who is Program Secretary for North America of the W.C.C.

Christian responsibility in the conduct of the affairs of the union, both as these pertained to the internal functions of the union as well as its relationships to management. There was also the recognition that by working in the union and thus helping to create better conditions in terms of wages, hours, and conditions on the job for people, laymen were making a Christian contribution. When, however, the question was raised concerning the bearing of Christian faith upon the policy of unions which are operating within an inflationary economy, and which are largely dependent within that economy upon an armament program for their great prosperity, there was virtually no discussion at all. For whatever reason, these people were not willing or able to see the more far reaching implication of the vocation of the Christian. Beyond this, it should be added that on the whole, the discussions at Buffalo seemed to be predominantly individualistic. They were, that is, discussions which were conducted on the basis of the individual applying Christian principles in his own work on the job. It was not so much true that there was a deep sense of the church operating powerfully in the world's work.

The Buffalo Conference thus contrasted sharply with prevailing American opinion and to this degree was a very distinct gain. Unquestionably, some lines of thought have been gathered up into a focus and others have been set in motion by the Buffalo Conference so that healthy changes may result in the current scene. On the other hand, the Buffalo Conference did not significantly raise the issues which have been so interestingly discussed in Europe. This is perhaps inevitably so. It is easier in Europe, where the whole structure of things has undergone profound changes for other reasons, for Christians to talk about the structure of work and to see the possibility of changing that structure. It is much more difficult for American Christians to envisage the possibility of any profound change in the structure of work in the United States. Nevertheless, one hopes that this deeper question will not be lost sight of and that the gains which were unmistakably registered by the Buffalo Conference will in successive work be broadened to run into these deeper channels.

ROBERT S. BILHEIMER.

MEN'S WORK IN AMERICA

The Buffalo Conference has been sponsored by the Department of the Church and Economic Life of the National Council of the Churches of Christ in the U.S.A., which under the able leadership of its Executive Director, Dr. Cameron P. Hall, is pioneering in the field of Christian responsibility for the social and economic life of the nation. There are two other departments of the National Council of the Churches of Christ, representing respectively the men's and the women's movements and organisations, both of the various denominations and of interdenominational constituency. The General Director of the "Department of United Church Men" in the National Council of the Churches of Christ, Mr. E. Urner Goodman, who attended the recent meeting of leaders of men's work organised by the Ecumenical Institute at Bossey, was kind enough to write the following contribution to our bulletin. We hope that in one of the next issues of this bulletin the United Church Women may also introduce themselves.

Ed.

During the last few years, the efforts put forth by Christian laymen of the Protestant communions have assumed the proportions of a crusading movement. This movement had its genesis in the hearts of individual laymen who recognized that, as believers, they are a part of the body of Christ, and that the coming of God's kingdom and the doing of His will on earth will be greatly speeded as laymen come to a full realization of this fact and act accordingly.

Laymen's work in the United States of America, then is a "grass-roots movement." Beginning in the hearts of individual men, it spread in two ways. For the most part these men generated interest in their own local churches. A few laymen, however, organized movements that were not organically related to the churches, such as The Laymen's Movement for a Christian World, and The Laymen's Missionary Movement.

The movement within the churches during the past few years has completely reversed the conception of "men's work" in the individual local church.

For a generation or more there have been men's groups under one name or another in quite a few individual churches. All too frequently these were largely organizations for social fellowship, with very scant attention to the vital business of the church itself.

There had been, however, in certain denominations a body of experience with a far deeper and more significant phase of men's work. This is what can roughly be termed the brotherhood movement. The Brotherhood of Saint Andrew in the Protestant Episcopal Church and the Brotherhood of Andrew and Philip in certain denominations of the Presbyterian and Reformed type are exemplary of this more basic work undertaken by laymen in their local churches. In these brotherhoods a sense of discipleship has been felt that has in many cases been quite significant.

Another phase of men's work that has had deeper spiritual significance has been the men's Bible class movement, which for several generations has directed the thinking of a minority of the men of the various local churches in terms of the scriptural message.

The present movement among laymen of our churches, then, must be recognized as one that is fundamentally related to the Gospel of Christ as proclaimed in the Churches and as it is experienced in the daily lives of its members, as distinguished from the more superficial "Men's Club" program for purposes of social fellowship.

As the present movement spread, the laymen of individual churches within the various communions gathered themselves together frequently in territorial groups—Methodist men within the individual Methodist conferences, Presbyterian men within the presbytery, etc.

There followed then a most important step in the development of the movement when in one denomination after another formal action was taken to establish departments of lay activity or men's work—the National Council of Presbyterian Men, the General Board of Lay Activities of the Methodist Church, the Laymen's Fellowship of the Congregational Christian Churches, the National Council of American Baptist Men, etc.

With several years of experience on the part of these denominational men's work bodies, there came in December 1950 the organization of the National Council of the Churches of Christ in the United States of America. When this body was set up, the United Council of Church Women was one of the twelve merging bodies that formed the National Council of Churches. As the founding

fathers looked at the picture of the new organization, there was an aching void in the field of men's work, and accordingly provision was made for a General Department of United Church Men as the counterpart of the General Department of United Church Women.

In October of 1951 in a great inaugural session in Cincinnati, Ohio, United Church Men were officially launched as a department of the National Council of Churches. United Church Men was formed by the coming together in Christian unity of the leaders of men's work in the various communions within the fellowship of the National Council of Churches.

United Church Men have two principal channels of operation:

(1) To provide a means whereby successful experience in men's work as carried on by the various denominations and their local churches may be shared for the common good.

(2) To enable churchmen of various communions to work together locally and nationally on certain common projects for the advancement of the cause of Christ on earth.

There are within the fellowship of United Church Men 19 denominations which have departments of lay activity. They are:

A. M. E. Zion, Department of Men's Work ; President, Dr. Victor J. Tulane.
American Baptist Convention, National Council of American Baptist Men ; President, Mr. Gilbert B. Brink ; Executive Secretary, Mr. Edwin W. Parsons.
Augustana Lutheran Church—The Augustana Brotherhood ; President, Mr. George Novotne ; Executive Secretary, Pastor C. Oscar Leonardson.
Church of the Brethren, National Council of Men's Work ; President, Mr. Willard Powers ; Executive Secretary, Mr. E. E. Mohler.
Colored Methodist Episcopal Church, General Board of Lay Activities : Chairman, Bishop B. W. Doyle ; Executive Secretary, Professor W. L. Graham.
Congregational Christian Churches of America, Laymen's Fellowship : Chairman, Mr. Clarence Beasley ; National Director, Walter A. Graham.
Disciples of Christ, Department of Men's Work ; Chairman, Mr. Harry Hines ; Executive Secretary, Rev. William H. McKinney.
Evangelical and Reformed Church, National Churchmen's Brotherhood ; President, Mr. Paul M. Wack ; Executive Secretary, Rev. J. Kenneth Kohler.
Methodist Church, General Board of Lay Activities ; President, Mr. Ray H. Nichols ; Executive Secretary, Mr. Robert G. Mayfield.
National Baptist Convention of America, Laymen's League : Executive Secretary, I. H. Swaizey.
National Baptist Convention, U.S.A., National Laymen's Movement ; President, Mr. J. C. McClendon ; Executive Secretary, Mr. James E. Gayle.
Presbyterian Church in the U.S., Division of Men's Work ; President, Mr. J. E. Dews ; Secretary, Rev. S. J. Patterson.
Presbyterian Church in the U.S.A., National Council of Presbyterian Men ; President, Mr. Thomas E. Whiteman ; Executive Secretary, Dr. Paul Moser.
Protestant Episcopal Church, Presiding Bishop's Committee on Lay Activities ; Chairman, Mr. Harvey S. Firestone, Jr. ; Executive Secretary, Rev. Clarence Haden.
Reformed Church in America, Department of Adult Work ; President, Mr. Maurice Te Paske ; Director, Rev. Bert Brower.

Religious Society of Friends, Five Year Meeting—Men's Extension Plan ; President, L. Glenn Switzer.

United Lutheran Church in America, Lutheran Laymen's Movement for Stewardship ; President, Mr. Ralph J. Wohlson ; Executive Secretary, Rev. Earle W. Bader.

United Presbyterian Church of N.A., Department of Men's Work ; Chairman, Mr. G. Walter Smith ; Executive Secretary, Rev. Lee Edwin Walker.

Evangelical United Brethren Church, The Brotherhood ; President, Mr. Torrey A. Kaatz ; Director, Rev. W. R. Montgomery.

There is within certain of the denominations which are not at present members of the National Council of Churches an organized plan of men's work. This is exemplified by the case of the Laymen's Movement of the Seventh Day Adventist Church and by the case of the Brotherhood of the American Lutheran Church. Another great body of brotherhood activity is that of the Baptist Brotherhood of the South.

It is roughly estimated that the total enrolment of men for Christian service within these various denominational groupings exceeds 5 million.

United Church Men, although still in its first year of organized activity, is rapidly extending its influence both through denominational men's work agencies and through the establishment of state and local departments of United Church Men throughout the nation. At the present time, in 24 of the 48 States, and the District of Columbia, there are either organized departments of United Church Men or the beginnings of such organization. In some 125 cities and local communities, likewise, departments of United Church Men are organized in relation to local councils of churches, or the organization of such departments is under way. In a number of larger cities, churchmen's groups have been functioning during the last few years under various titles, and are now ready to affiliate with the movement known as United Church Men. The organization known as Greater Chicago Churchmen is a case in point.

The Board of Managers of the General Department of United Church Men is a comprehensive body of upwards of 300 devoted churchmen of the various communions within the National Council. Its cosmopolitan make-up is demonstrated by a review of the personnel which constitutes the officers of this Board. They are : Chairman, Lem T. Jones, Kansas City, Missouri, candy manufacturer ; Vice Chairmen : Gilbert B. Brink, Los Angeles, California, engineer ; Glen B. Goble, Chicago, Illinois, Vice Grand President of the Brotherhood of Railway and Steamship Clerks, A.F.L. ; John C. F. Merrifield, Portland, Oregon, insurance general agent ; Ray H. Nichols, Vernon, Texas, newspaper editor ; Nat K. Reiney, Lewisburg, Tennessee, Secretary-Treasurer of a pencil manufacturing company ; Victor J. Tulane, Washington, Chemistry Professor at Howard University ; Recording Secretary, Leonard J. Fletcher, Peoria, Illinois, Vice President of a tractor manufacturing company.

It is interesting to note that the executive secretaries of the various denominational men's work agencies serve as an associated staff with the General Director of United Church Men, E. Urner Goodman. Offices of the General Department are at 120 East 23rd Street, New York City.

An annual conference of the men's work secretaries is held. This conference includes not only leaders of men's work within United Church Men, but also the leaders of men's work in denominations not within the fellowship of the

National Council, and certain interdenominational movements for men, including the Laymen's Movement for a Christian World and the Laymen's Missionary Movement.

United Church Men of America have published two basic manuals. The first, known as "Program and Organization of United Church Men" defines the manner in which churchmen of a given community coming together from various communions and individual churches may unite upon common projects in such fields as: Christian brotherhood, service to youth and Christian education, community improvement, Christian witness, home missions, foreign missions. The second pamphlet is entitled "The Every Man Plan of Men's Work in the Local Church." This pamphlet is an example of that sharing of successful experience between denominational men's work groups to which reference has already been made. It gives a profile of men's work within the local church broad enough to encompass every man on the membership roll of the local church, and with a comprehensive program included, all done by and for laymen within the individual local church. This program develops not only the area of Christian fellowship but more particularly the areas of Christian education for laymen and Christian service by laymen. The thesis is that every man in the church should understand that he is a part of the church, should be literate as to its aim and program and effective in personal service. Of course, it establishes the point that the layman should project his religion into his daily life seven days a week.

United Church Men, during their first year, have laid plans for two types of activity:

(a) The holding of great key city meetings over the country, for the purpose of alerting Christian laymen to their responsibility in the spiritual undergirding of their nation during these days.

(b) An annual celebration of Churchmen's Week in October. This celebration combines the two traditional days of observance in the church calendar as previously sponsored by laymen's movements throughout the country. They are Men and Missions Day, which is to be the opening Sunday of Churchmen's Week, October 12 this year, and Laymen's Sunday, which is to be the closing day of Churchmen's Week, October 19 this year. Men and Missions Day has been the traditional activity of the Laymen's Missionary Movement, and Laymen's Sunday in October has been the traditional day of the Laymen's Movement for a Christian World. Both of these widely known movements, which over the years have been doing such effective work, are thus cooperating with the General Department of United Church Men. The intervening days between these two Sundays will be dedicated to various phases of a churchman's activity, as follows: Monday, the Churchman and His Home; Tuesday, the Churchman and his Daily Work; Wednesday, the Churchman and his Community; Thursday, The Churchman and Education; Friday, the Churchman and Government; Saturday, the Churchman and Youth.

Thus the crusading movement of the men of the churches is developing momentum. There is a very evident feeling that the movement came into being under the Providence of God for such a time as this. There is an eagerness on the part of Christian laymen to discover the will of God for His Church and to

make that will effective in their personal lives, in their own local churches in the communities in which they live, and then throughout the nation and the world.

E. URNER GOODMAN.

BOSSEY AT WORK

What the New Bossey looks like

One or two words about the reconstruction which may interest old Bosseyans. The January meetings still had to be held at "Petit Bossey," while noisy hammering went on at the Château. From March onwards we were able to meet in the old "Musée," which has now been transformed into a dining-room and lecture-room with walls of crushed-strawberry colour, the lecture-room also serving as Chapel until the new Chapel is built.

As we are writing this, the scaffolding has at last been taken down from in front of the newly-painted walls of the Château, and the wisteria is in full bloom.

There are some great improvements—a light Hall with glass panels connects the three buildings, the Château, the Musée and the former "Colombie" (now mainly occupied by residents, with a well-equipped kitchen on the ground floor). The former "Salon Vert" is still green, but it has been enlarged and has become a grand-looking library with the walls covered with books instead of "Napoleon." The former "Salon Jaune" is to be a reading room, and the former dining-room a sitting-room where conferences like to hold their more informal meetings round the open fireplace. Snoring and sleepless gentlemen can now be sure of getting a single room, as the first and second floors of the Château have been divided into a number of small rooms, and the dormitory in the attic of Colombie will satisfy those who love company.

The Chapel is to be built behind the tower, the entrance being through the tower. We shall have to be patient for a few more months before this dream is fulfilled.

Recent Events

1. The first event of the year was the *Consultation on Laymen's Work* which took place from January 3rd to 6th, 1952.

It should be made clear once more, that when we speak of Laymen's Work in connection with Bossey, we mean in the first place those pioneering groups which have in recent years tried to undertake a systematic study of their professional concerns and responsibilities, such as the Evangelical Academies in Germany, "Kerk en Wereld" in Holland, the Christian Frontier, and so on. This does not mean, as will be seen later, that we ignore other lay movements which occupy an important place in Church work.

The countries represented at the meeting were Belgium, Britain, France, Germany, Holland, Sweden and Switzerland. We also had two visitors from India and South Africa. This Consultation was conceived both as a follow-up of the Bad Boll Ecumenical Lay Conference of July 1951 and as a confrontation of the activities and problems of the national Institutes and Groups represented at the meeting, leading to joint constructive planning.

It was agreed that three large fields required to be explored further:

1. The problems laymen have to face:
   a) the Christian significance of work and vocation;
   b) the Christian view of certain walks of life, considered both in themselves and as parts of the general structure of society;
   c) the question how to approach a Christian social ethic.
2. The work of laymen's movements, institutes and groups:
   a) the relation between special groups and the general life of the local Church, or between movements and the Church as a whole;
   b) contacts between Europe and America in the field of laymen's work.
3. The theology of Laity, including the question of the relation between Church and world as expressed by the existence of the laity.

A survey of the present stage of work with vocational groups did show that in most countries national centres or institutes were sponsoring, or in regular contact with, groups of doctors, teachers (including all levels of teaching), civil servants, social workers, nurses, industrial managers, journalists and men engaged in politics. Close co-operation with the Trade Unions was to be found in Holland and Germany; special sections dealing with farmers existed in only very few instances.

While these vocational groups are confronted with similar problems, they are at different stages of development; it was generally felt that in the present situation bilateral contacts between two countries on one definite problem might be even more profitable than ecumenical gatherings and should be encouraged.

In most countries these "frontier groups" are still very limited in number and the question was discussed as to how they could help the congregations towards a better understanding of the situation confronting the Christian Church in modern society. The point was stressed that the training of ministers and their type of life did not prepare them for a real understanding of the life and problems of lay people, and that there should be a process of give-and-take between the two. The lack of true fellowship within the congregations was emphasised. A paper was drafted asking the Institute to call a conference consisting half of laymen and half of ministers so that they might face these problems together.

Instances were given, drawn from the realm of medical and social work, of the kind of problems modern man faces today in the Welfare State. The problem of psychotherapy and pastoral care was raised.

The task of the Secretariat for Laymen's Work of the World Council of Churches was discussed; the fact that it is at the moment a one-man job and that it involves co-operation with several Departments, of which the Ecumenical Institute is only one, makes Dr. Walz's task a vast and complex affair, often involving a choice of priorities. One example: of the seven conferences described in this article, Dr. Walz organised three, chaired three and attended all but one! There was an urgent request for more visiting of the existing centers.

Finally, some time was given to the theme of the Evanston Assembly 1954, "The Christian in his Vocation"; Professor Kraemer is the appointed Chairman of this Commission and Dr. Walz its Secretary. The advice of the Consultative Group was that the inquiry should concentrate on the following walks of life:

1. Workers. 2. Social workers. 3. Doctors. 4. Educationalists. 5. Farmers and farm workers. 6. Journalists and similar publicity professions.

It was agreed that no professional occupation could be studied apart from the social structure which determines its present development, and this considerably widens the inquiry.

We have given a rather detailed account of this meeting because of its direct bearing on our whole conception of Laymen's Work, which the present Bulletin is intended to expand and serve.

Our account of the following meetings will have to be brief. Several of them have confirmed in a striking way the views expressed above.

2. *The Consultation on Industrial Problems*, which immediately followed the Consultation on Laymen's Work proved difficult. The problem as to whether and in what way the Bible could give any guidance in the solving of problems of human relationships in industry led to a rather sharp discussion of opinions. It was generally felt that an Ecumenical Conference of Managers and Trade Unionists on a large scale could only be called after long and careful preparation, and this would mean one man's full-time job for a year or two. A programme was, however, drafted for a *Course for young men and women active in industry*, to take place in September 1952.

3. *A Study Conference on the Press* took place from March 1st to 4th 1952. Twenty-four journalists working for daily newspapers, news agencies and Church periodicals came from Britain, France, Germany, the Netherlands, the Scandinavian countries and Switzerland, and met others engaged in information service in the World Council of Churches and other international organisations. The conference had been prepared in close co-operation with Mr. Causton and Mr. de Weymarn of the World Council of Churches, and met under the chairmanship of Dr. Walz.

Subjects introduced, and discussed in some detail, were the East-West conflict and its implications for publicity work, the question of European unity, on which minds were sharply divided cutting across nationalities, and the interpretation of foreign policy as the newspaperman has to do it. A panel discussion on freedom and responsibility of the Press proved to be very valuable, and led to suggestions of themes for further study and for another journalist's conference. The report of the conference is available.

4. *The Consultation on Birth-Control* called together a small group of experts in order to deal with one of the delicate questions which are bound to come up in the Conference on the Family planned for 1953. Dr. Walz had prepared extensive documentation, collecting official statements made on the subject by various churches, reports, experts' evidence and the like submitted by commissions or groups to the churches and the church public, studies by individual representative authors and a small bibliography. This material is available on request, whilst the statement produced by the group at Bossey is first to be submitted to the forthcoming Conference on the Family.

5. *The Study Conference of Psychotherapists, Psychologists and Theologians*, which took place from March 21st to 27st, was called in accordance with a wish expressed by the Central Committee of the World Council of Churches in 1949. Its purpose was to study the conception of man as understood by modern psychology and psychiatry, and to confront it with the Christian doctrine of man. It was strongly emphasised that there was a need for a better understanding of what modern psycho-therapeutic methods were attempting to achieve, of their possibilities and limits; it was felt that the theological students should be better informed about these questions, and mention was made of recent

experiments in the U.S.A. The need for more thorough training of theological students in pastoral care was stressed, and it was decided that a special conference should be called on this subject which would include professors of practical theology, ministers and doctors. It was made clear that medical treatment and pastoral care were two quite distinct realms and that, apart from very exceptional cases, there should be no confusion of the two and no interference of the one in the sphere of the other; this, however, made mutual understanding between the doctor and the priest or minister all the more necessary.

6. *The Conference for Young Lawyers* held from April 3rd to 8th was a new and very rewarding venture; there were 37 participants from 10 nations. From the very beginning the close relation was stressed between the Christian faith and the world of Law: the Bible, it was noted, made wide use of juridical language because the Biblical message dealt with relationships and saw Man as a responsible person, responsible before God and responsible to the community of which he was a member. This line of thought was taken up again in the Bible Study, and in Professor Schrey's lecture on "The Meaning of the Biblical Message for the World of Law." Professor Ellul spoke on the crisis of Law; Sir Arthur fforde spoke in concrete English fashion about the problems facing the lawyer in his profession. The study groups dealt with strongly practical questions such as divorce, seen from the point of view of the judge and the barrister; the relation between the barrister and his client; the human responsibility of the judge in the Penal Court; what can the Churches do to help in overcoming conflicts between parties? This made a serious and realistic exchange of thought and experience. The group had the privilege of having Professor Max Huber for one evening, when he told about his life's experiences.

We believe that this kind of vocational conference, when it is well prepared with material sent in advance to all participants, is one of the most constructive ways of establishing ecumenical links on the professional level.

7. In May a Conference of *Leaders of Men's Movements in the Church* was called: its purpose was to exchange information about the scope, activities and problems of these Men's Groups. The request to call such a Conference had come from Germany, where the Movement is organised on a nation-wide scale; it was found that in other countries the links between the local groups were often much weaker. It was learned, however, that on the other side of the Atlantic co-operation of the numerous denominational men's movements was now in good shape on the national level, as well as locally (see the report on American Men's Movements in this number). Special attention was given to the whole problem of evangelism and to new forms of evangelism such as industrial chaplaincy and the question was raised how far the men's groups in the various countries were designed to serve the programme of the local or the national church institutions, and how far efforts were made to reach out in the areas of modern society in which the Church was neither known or admitted. Illustrations were given from various sides on meetings in public houses, cinemas or cabarets. One day a rather sharp discussion arose on whether men's work was just one form of lay activity among many others, conditioned by a special situation and the peculiar needs of the moment, or whether it had to be considered together with women's work and youth work, the three being the basic categories of practically all work done by the organised church except the conduct of worship. The group agreed that no monopoly of any form must be set up, and that practical questions of overlapping with other types of work must be solved not by the

extinction of the one, but if possible by co-ordination of the groups—perhaps only by co-operation among leaders, but at least by peaceful toleration in a spirit of understanding. For so long as the men's organisations did not have a common supra-national and interdenominational organ, those leaders who were present at Bossey asked the Secretariat for Laymen's Work, as far as its other obligations allowed for it, to serve as a clearing-house between the different movements. Dr. Walz accepted gladly, and said that he would try to do his best to bring the different types of Laymen's Work together, not in order to mix them up but in order that they might know, understand and cross-fertilise one another.

The Bossey staff have not limited their activities to the Bossey compound. Professor Kraemer spent two months in the U.S.A. (see his own account) and two weeks in Berlin leading ecumenical courses, one for ministers and one for laymen. M^lle de Diétrich attended a national weekend of the Associations professionnelles protestantes near Paris, and Dr. Walz a meeting of Protestant and Catholic social experts in Belgium.

In closing this survey, we would mention those events taking place this summer which are of special interest to laymen:

1. A small Consultation of Experts in Social Work will meet in early July, to study some fundamental problems concerning the responsibility of the Church in this realm, and to prepare the programme for a short "Course of Social Workers," to take place in 1953.

2. At about the same time, July 3rd to 12th, a Course open to Laymen and Women in all walks of life will take place under the Chairmanship of Professor William Wolf, with the co-operation of several members of the World Council staff.

3. From September 6th to 13th (please note change of dates) the Institute is planning a special Course for Young Men and Women occupying responsible posts in Industry; this course will include several introductions by men who have a wide experience in the economic and industrial field, as well as Bible Study Groups and a presentation of the task of the Ecumenical Movement.

Reports of the conferences already held and programmes of those announced above will be sent on request. (All requests to be sent to the Secretariat of the Ecumenical Institute, Bossey, par Céligny, Switzerland.)

SUZANNE DE DIÉTRICH.

THE CHRISTIAN IN HIS VOCATION

After the first Assembly of the World Council of Churches, held in 1948 in Amsterdam on European soil, the second Assembly, which is planned for August 1954, will be in Evanston, Ill., U.S.A. The main theme has not yet been finally formulated. The Central Committee of the World Council decided last summer that it should be focused on "The Crucified (and Risen) Lord—the Hope of the World." A special advisory commission is working for further clarification. Six subsidiary topics were also chosen by the Central Committee, which will be considered from the perspective of the main theme: (1) The Unity of the Church, (2) Evangelism, (3) The Responsible Society in a World Perspective, (4) International Affairs, (5) Race Relations, and (6) The Christian in his Vocation. To

enable not only the delegates but also wider groups within the member-churches to share in the preparations, the following material will be issued : (a) reports on the main theme, (b) popular leaflets on the subsidiary topics, and (c) factual surveys, presenting a global picture of what the churches are thinking and doing in regard to the six topics. The Study Department Committee of the World Council is in charge of general study planning and co-ordination. Special Commissions are being set up to prepare each subject.

We reproduce below a memorandum and a questionnaire outline on topic 6, which is of immediate interest to all those who are concerned with laymen's work. In fact, it was the idea which the Central Committee had in mind when choosing the subject that the recent developments of laymen's work, as they take place here and there, should be brought to the attention of all member-churches and should be duly appraised by the highest ecumenical gathering of church representatives. We hope therefore that special study commissions will be set up in numerous countries to prepare for this survey. Every reader of this bulletin is invited to take part in the work. As a rule the agencies responsible for ecumenical studies in the country and church concerned should be approached first. Only in cases where no such agency exists should answers to the questionnaire be sent directly to the World Council.

Ed.

A Factual and Interpretative Survey for the Assembly Topic on "The Christian in his Vocation" *

Purpose of the Survey

The delegates to the Second Assembly of the World Council of Churches (Evanston, 1954) will require reliable background information on "what the churches are actually doing and thinking" with regard to the various topics. The Central Committee of the World Council of Churches has decided that the necessary background information can best be provided by a *factual survey*.

It is intended that these surveys should, in the space of about 50 printed pages, present a global picture of significant trends of thought, achievements, deficiencies and difficulties in the work of the churches on each topic. In co-operation with the Study Department Committee as the co-ordinating body, the preparatory commissions which have been or will be set up for these topics are charged with the responsibility for compiling the surveys.

The purpose of this memorandum is to indicate the kind of information which is needed for the factual survey on the topic, *The Christian in his Vocation*. We request your help in gathering information for this survey from your country.

Definition of the Topic

The Central Committee has defined the scope of the topic on *The Christian in his Vocation* as follows :

> "Beginning with the three-fold pattern of the layman's life both men and women (a) in their occupations, including the vocation of women in the home, (b) in their civic, cultural and family concerns, and (c) in their participation in the life of the Church, the study is intended to concentrate on the first of these aspects."

* This Memorandum and the following Questionnaire Outline are available in French and German also.

The Type of Information needed

The object therefore of this particular survey is to provide a descriptive account and evaluative analysis of what the churches and the groups within the churches are doing and thinking in the field of the vocation of laymen. Obviously this field is only vaguely limited and can be approached very differently. In order to suggest a rough framework for the fact-finding process we have prepared an outline questionnaire which follows. From this you will see that the four general areas on which information is needed are the following:

1. The present attitude of the churches and groups within the churches to the questions of work and vocation (since the war and especially since the last Assembly of the World Council in 1948).
2. Studies towards a Christian doctrine of work and vocation.
3. Christian insights into the structure, the function and the ethos of various walks of life.
4. Consequences for the conception of the Church and for the life of the congregation.

Under these general headings which are broken down to more concrete questions, we are seeking not only information about actual experiments made but also an evaluation of their impact on the life and conception of the Church. This survey involves therefore some analysis of the implicit theological and sociological principles and of thought movements prevailing within the Church.

Procedure

The repliés may be presented in the form of a series of brief factual and interpretative studies or reports on the situation in your country, following the points indicated in the outline.

Please include references to supporting collateral material and enclose such documents in your replies.

Since these surveys are expected to be thorough and representative reviews of Christian thinking and action in each country they will require careful preparation. The precise method of assembling this material will undoubtedly vary from country to country. A considerable number of people ought to be drawn into the preparation and the collection of materials, and the writing of the reports might be divided into a number of assignments or projects which can be carried on more or less independently of one another.

Time Schedule

The fact-finding process, which in several cases has already begun by individual contacts and is now continued by this memorandum, must be completed by December 1952. It is important, therefore, that the assembling of materials begin at once.

The first draft of the complete survey is scheduled to be ready by the spring of 1953, and will be submitted to a joint meeting of all preparatory commissions in the summer. In order to bring the material up-to-date it is intended to circulate a summary of the survey in the autumn of 1953, before it is published and distributed to the Assembly delegates.

Please address the secretary of the Commission for further information relating to this survey.

Chairman: Professor Hendrik Kraemer.
Secretary: Dr. H. H. Walz.
17, route de Malagnou
Geneva, Switzerland.

A Questionnaire Outline

for the Factual and Interpretative Survey of the Assembly Topic "The Christian in his Vocation"

Note:

a) The division of subjects need not be followed strictly if another seems more suitable. Nor is it expected that the report from any single area will necessarily cover the whole field. The Outline is intended to yield a variety of interpretations of the issues on which information is needed.

b) The following questions apply to the work of denominational, interdenominational and independent institutes, groups and agencies working in this field.

c) In sifting material for your report please concentrate on trends and developments which you feel are significant for a world-wide survey.

d) Wherever possible include reference to supporting collateral material and enclose such documents in your survey.

Introduction

It should be noted that the term "vocation" is in itself highly ambiguous. In this enquiry it is used in a double sense. A Christian is by definition a man or woman called by God into the community of His Kingdom. This is vocation in the biblical sense which is expressed in membership of the Church. On the other hand, most church members, like other people, are engaged in a profession or occupation by which they earn their own living and sustain human society. Such occupations are also called "vocations," sometimes with reference to the Christian conception of vocation and sometimes in a purely secular sense. The point at issue in this enquiry is the relation of Christian vocation to the daily occupations of the Church's lay members. It is planned to treat this question and to collect source material under the following four heads:

I. *The present attitude of the churches and groups within the churches to the questions of work and vocation*

1. How far is it true to say that traditional Christian preaching and teaching has lost contact with the daily work of those men and women who work in a so-called secular profession or occupation? What are the reasons and what are the consequences?

2. How do the existing lay organisations (men's work, women's work, Y.M.C.A., Y.W.C.A., denominational, interdenominational and independent groups) conceive of their task with regard to the daily work of their members in occupations and professions?

3. What are the views of ordinary church members concerning the bearing of their faith on the job they do five or six days a week, and how do these views work out in practice? Give concrete examples.

4. How far is it true to say that churches, laymen and theologians today are beginning to recognise the gulf between the Church and modern occupational life? What are the basic considerations guiding those who try to bridge this gulf?

5. What has been the experience of individuals, groups, lay centres and churches trying to bring about a concrete confrontation between the daily work of laymen and the Christian message, and how can this experience be evaluated?

II. *Towards a Christian doctrine of work and occupation*

1. What is the traditional teaching, if any, of the churches in your country on the subject of work and occupation?

2. Are there new factors in modern forms of work and occupation which necessarily challenge the traditional answers? Are there elements in biblical teaching and in the doctrine of the Church which have been forgotten or neglected, with the result that adequate Christian teaching on work and occupation has been rendered impossible?

3. In particular, is the Reformers' doctrine of vocation *a)* deficient in itself on grounds of principle, *b)* corrupted by misunderstanding and misuse, *c)* inadequate for working conditions at the present time?

4. Where, how and with what results have these questions been studied in your country, by individuals or groups? Please list these groups. Has any material been produced on this subject, and can you give titles and main content of books, articles, reports and the like?

5. How far have you made use of the material issued by the W.C.C. on this subject (especially of the booklet by Dr. Oldham on "Work in Modern Society" and of the pamphlets and papers edited by the Study Department on the Meaning of Work)? What are your comments on these and similar publications?

III. *Christian insights into the structure, the function and the ethos of individual occupations and walks of life*

The general question here is, how can the experiences of some groups (I) and the provisional conclusions with regard to a Christian doctrine of work (II) be applied to particular occupations? Here only a few occupations can be chosen and taken as an illustration. In writing the factual survey the principle of selection will be the actual urgency of the problems in particular occupations and the degree of mature thought and experience which has been reached concerning them.

The following occupational fields have been suggested as examples (only the reactions to this enquiry can prove which ones should definitely be dealt with in the survey): industrial workers, teachers, doctors, social workers, farmers, publicists, housewives.

Please reply to the following questions with regard to the particular occupation with whose problems you are most familar:

(1) What are the typical moral conflicts for men and women seeking to live out their Christian faith in this particular occupation? Can these conflicts be solved individually from case to case? (Give concrete examples.) Or would the entire structure of that occupation and its place in society need to be altered?

(2) Is there a biblical basis on which a Christian conception of this occupation can be built? Are there other sources which allow for a Christian judgment on the meaning of this occupation? Please expound briefly.

(3) How far does the actual structure of this occupation correspond to the purpose of God as we know it? What should be changed if this occupation is to fulfil more truly the function in human society for which God has meant it?

(4) Are there any occupations or jobs necessary in modern society in which a Christian should not engage? and for what reasons?

IV. *Consequences for the conception of the Church and for the life of the congregation*

1. What does the fact that most church members are at the same time engaged in some secular occupation imply for the relationship of Church and world?

2. What does the fact that most members of a parish are thus engaged mean for

a) the preaching and teaching of the minister;
b) the community life of the congregations;
c) the ministry of lay men and women in the organised life of the congregation; and
d) the witness of lay men and women in the world?

3. How far is the organisation of occupational groupings desirable and feasible

a) on the parish level;
b) on a broader church level; and
c) on an inter-denominational or supra-national level?

What is the relation of those groups to the Christian community?

THE SPIRITUAL SIGNIFICANCE OF WORK *

Chèvetogne is a lovely spot in Belgium, where a Community of Benedictines have devoted themselves entirely, with the special permission of the Holy See, to prayer and study for the reunion of the churches, with special emphasis on the relationship between the Roman and the Orthodox Church. To it a number of Anglican, Lutheran, Orthodox and Reformed as well as Roman Catholic theologians and economists were recently invited to discuss some questions in regard of the Christian approach to economic and social problems of our time. Except for a very brief communiqué, no common statement was issued. The desire was, however, expressed to continue, in a very informal way, the joint research by the exchange of study material and by some further meeting. Both a paper read at this meeting by Mr. Symons on the economic significance of work and the introduction on its spiritual significance by myself touched on the subject to which the following bibliography is devoted. Here we reproduce a summary outline of the latter paper, in the hope that the full text of Mr. Symons' lecture can be forwarded to those who desire to go more deeply into the matter.

Ed.

1. It is not our intention here to deal with the philosophy of work, nor even with a Christian philosophy of work. Such philosophy may be useful, and must certainly occupy its due place when men, or more specifically Christian men and women, are trying to come to a Christian understanding of life and world. Speaking, however, in strictly theological language, any philosophy of life including a Christian philosophy of work is bound to belong to the world of

* This summary outline is available on request in French translation.

law. That is to say, it starts with the general, and may arrive at the particular, conceiving of it as a special case. Thus philosophy takes as its starting-point generally-recognisable facts (e.g. the development of technical science as a factor changing conditions of work). From this, general statements are derived (e.g. the machine, although man-made, is no longer mastered by man), and it offers general principles (e.g. the human factor is more important, even for large-scale production, than the best mechanical means).

2. The significance of work cannot be seen in its spiritual perspectives when we apply this method. If our title is to make any sense, it must be interpreted as meaning: What does work signify for the Spiritual Man in the Christian sense? Now the Spiritual Man, according to New Testament teaching, is first of all Jesus Christ Himself (Matthew 1 : 18; St. John 3 : 34; I Cor. 15 : 45), following Him the Christian Church (Rom. 8 : 4; Eph. 2 : 22; I Peter 2 : 5), which is His Body, and finally individual Christians (e.g. Gal. 6 : 1) as members of the Body of Christ. Therefore we cannot start either from a generally-known fact or from a general truth. We start from a very particular thing, which is recognised only by faith, but which for faith has its radiance all over the world. In other words, we are starting neither from law nor even from creation, but rather from redemption.

3. Having said what is meant by Spiritual, we must now say what is meant by Work. For the purpose of this enquiry, Work is to be understood in the economic sense, meaning any human activity exercised with the intention of producing, repairing and preserving such goods as the human society needs or wants. Therefore the revealing and redeeming action of Christ which St. John the Evangelist calls Work (St. John 5 : 17) is not comprehended by our usage of the term. Neither is the preaching and teaching of the Gospel as implemented by the Christian Church, its pastors, and its lay members. Rather the question is: What relation exists between the redeeming mission of Christ and correspondingly evangelising task of the Church on the one side, and ordinary work within the human society on the other?

4. It is a striking fact that on this point the New Testament writings do not furnish explicit teaching. Apparently Work is taken for granted. It is not even said, although we must assume, that Jesus Himself spent fifteen or twenty years of His short life as a craftsman. We know that St. Paul was a tentmaker, and that he exercised this craft as a missionary. The majority of Christians in the primitive Church worked in some occupation or profession. Members of the community who refused for reasons of apocalyptic enthusiasm or libertinism were frequently admonished. The motives for work which on such occasions are given in the apostolic writings are extremely sober—everybody should earn his own living in order not to be a burden to anyone, Christians should behave decently and not give cause for scandal, and they should be able to give to the needy. This is about the sum-total of the New Testament teaching on work.

5. How is this astonishingly simple New Testament teaching to be interpreted? Roughly summarised—and perhaps distorted by generalisation and simplification—the answers which the Church has given are the following:

(a) Indifferentism

(We must do some kind of work, but it does not count in terms of heavenly vocation; an attitude mainly found in the Early Church but also frequently since.)

(b) Antagonism

(Work is an evil in itself, opposed to the heavenly calling, and should be reduced to the minimum; a doctrine rarely developed in full, but prevailing in the practical attitude of hermits and extremists of various kinds.)

(c) Asceticism

(Work is good if used as a means to develop higher virtues; sometimes combined with monastic and mystic theology, and also intra-worldly asceticism in puritan thought.)

(d) Hierarchism

(Work is a common endeavour of mankind in which every individual shares according to his gifts and calling: although any decent kind of work is good and necessary, the value of work is graded, the top of the work pyramid being the spiritual profession; this attitude is found mainly in scholastic teaching, but in practice underlies the feeling of many people in various churches.)

(e) Vocationalism

(Work is not good in itself, but by the work of redemption the "station" and its duty are objectively sanctified and provide subjectively the vantage-ground for a Christian gratitude, obedience and service to one's neighbour; mainly the doctrine of the reformers; in Lutheranism later corrupted by pious quietism and social conservatism.)

(f) Missionarism

(Vocation expresses itself more or less exclusively in terms of work and effort; mainly the doctrine of some neo-Calvinists, later secularised to industriousness or "l'art pour l'art.")

6. Today none of these answers to the exclusion of the others suffices. Nowadays work is so different from what it used to be when these answers were originally given that quite new spiritual dangers and quite new spiritual possibilities must be faced when the Church is dealing with this question. Simultaneously, theology today is groping forward towards a better understanding of man, of the world and of the Church, and especially of the relation between man, Church and world, mainly relying on rediscovered biblical insights. These problems and tasks are, by and large, of a transconfessional nature. In fact, there are movements in many, and very different, churches trying to meet these demands.

7. This does not mean that the solutions offered by the history of the Church must be abandoned. Most of them represent an element of truth. But they must not be taken as solutions claiming absolute value. Rather they must be seen side by side, in relation to one another and to the new problems which have arisen.

8. To me, the following elements are essential. The meaning and measure of Work is humanity *(Menschlichkeit)*: with Jesus Christ it is His coming down to human level, incarnation *(Menschwerdung)* which is the basis of the significance of work; with the Church it is solidarity with all mankind *(Menschheitlichkeit)* which is decisive; with the individual Christian it is ministry in the I-Thou, I-You, We-You relations *(Mitmenschlichkeit)*.

9. In this view law, basically, is included. We may easily develop some middle axioms for Christian action in modern conditions of work from these doctrinal insights. "Incarnation" then invokes for example, that work cannot be objected to for the reason that it is sometimes hard and toilsome. "Work as pleasure," if understood in the usual superficial sense, is not a Christian principle to govern work. "Solidarity" means that Christians must not only co-operate with others, but think of work not in individualistic but collective terms. Work is a human enterprise, and therefore an enterprise of mankind. A dilemma in work is not solved if Christians themselves have managed to keep out of it (e.g. work for H-bombs, extreme luxury or pornographic production), but only if a solution is found. accessible to all who may be concerned. "Ministry" means that to the Christian, as a rule, work is not done for work's sake but for the sake of the well-being of mankind. This may be achieved in many cases as a man or a woman implements the duties of his or her station in life. But a Christian conception of work certainly implies the constant struggle to improve the stations and conditions of work and therefore—i.e. for man's sake and not for ideological reasons—the changing of the economic and social structure.

10. Finally, there is an eschatological aspect. Christ's incarnation means not that men ascend to Heaven by work (Gen. 11), but that God has descended to earth and has thus redeemed work on earth from ultimate frustration, and sanctified it by the forgiveness of sins. We do not build the Kingdom of God on earth by our work: God permits us to participate in His gracious preservation of mankind till the end. "Solidarity" here means that God's saving purpose is meant for everyone and that redemption has its cosmological implications in which we share by our work. "Ministry" means here that in evaluating our work we may not fall back on our good intention to serve our neighbours, which is often poor and sometimes misleading, nor judge work ultimately by its visible results. The Kingdom of God, which we cannot bring about by our work, will yet be the ultimate end of all our efforts.

HANS HERMANN WALZ.

BIBLIOGRAPHY ON WORK AND VOCATION

This is a selected bibliography with the aim of enlisting those books and articles which provide for the highest amount of instructive material, giving at the same time competent analysis and constructive thought on the subject. Some items are mentioned because they represent a peculiar outlook which is typical for certain thought movements. Even within this framework the list is far from being complete. Although we have asked more than twenty persons from different countries for their advice, I am sure that important contributions to these problems have escaped us. Yet it may be hoped that with the help of the titles indicated the student will find his way to other sources also. The responsibility for the reviews lies with the individual reviewers.

ALTHAUS, PAUL, "Iuxta vocationem." Zur Lutherischen Lehre von Ordnung und Beruf. In Luthertum Jg. 1936 S. 368 ff.

BARTH, KARL, "Die Kirchliche Dogmatik," III/4. Evangelischer Verlag, Zollikon-Zürich, 1951.

In his voluminous Dogmatics, so far as they have appeared up till now, the famous ecclesiastical teacher has touched the subject of work and vocation in many instances, especially when dealing with the six days' work of God and with foundations of a Christian view of man. In the most recent volume, however, Barth devotes two full chapters of 110 and 60 pages to our subject in particular. Under the heading "Das tätige Leben" (The Active Life, p. 558 ff.) the author treats "work" avoiding at first the very term, because for him "work" is only part of human activity, and not even the most important one. Frequently we are warned against Protestant over-emphasis on work as expressed, though in secularised manner, in modern industriousness and industrialism. According to the "Christological" tendency of all his thinking, which always follows the sequence Christ-Church-world, Barth emphasises that the first and most important "work" of man—the work for which man is made—is to be a member of the body of Christ. But in order to become a member of that body man must be man, and in order to exist as man and to express himself as man he must work in the usual sense of the word. Therefore work is not an end in itself, work is service or ministry in the widest possible sense, including self-preservation. Barth, without knowing it, agrees fundamentally with St. Antonino of Florence († 1459), who said that "production is on account of man, not man of production." In order to be human, work must be the transfiguration of nature by the spirit and also nature's implementation of the spirit (die Erfüllung des Geistes mit Natur). The five criteria of genuine work he gives are objectivity, human dignity, sociability, consciousness (Besinnlichkeit), limitation (limited by quietness and contemplation). The chapter on vocation and occupation ("Der Beruf," p. 683 ff.) is in its main part an interpretation of and controversy with the Reformers' doctrine of vocation, especially Luther's. One man's station must never be identified with God's calling. It is the place where man is responsible, that is to say, where he must try to hear God's call and to answer it by leaving the point where he is and going to the point where God wants him now. It is certain that Barth hits the use which largely has been made of the Reformers' idea of vocation with his sometimes pungent remarks. But I do not think that he has met the heart of the doctrine, either in his interpretation or in his polemics. The reason is, perhaps, that Barth treats the subject within the doctrine of Creation, whilst for Luther "vocation" is based on the forgiveness of sins or on Redemption.

H.H.W.

Bennett, John C., "Social Salvation — A Religious Approach to the Problems of Social Change." Charles Scribners Sons, New York, 1937.

Biéler, André, "Eglise, Politique et Travail." Labor et Fides, Genève, 1944.

Biemen, Adr. van, "De Zedelijke Waardering van de Arbeid in Het Industrialisme." Van Gorcum Co. N.V. (1950). (See "The Ecumenical Review," Jan. 1951, Vol. III, No. 2.)

Bradley, F. H., "Ethic Studies." 1927.

Bradley is the author and most eloquent interpreter of the famous phrase "My Station and Its Duties."

Brunner, Emil, "Das Gebot und die Ordnungen." Mohr, Tübingen, 1932. Engl. "The Divine Imperative," Lutterworth Press, 1937.

These "Ethics" of Professor Brunner are too well known to need further recommendation. Whilst the chapter on "Work" collects points of view which are also expressed elsewhere, and have been further developed since, the chapter on vocation and occupation presents us, in a few pages, with a unique introduction to the theological comprehensiveness and profundity of Luther's doctrine of vocation. Brunner shows that the Christian's belief in the forgiveness of sins and in the effectiveness of the redemptive powers of Christ's salvation provides the only reason why we can accept our "station and its duties" without defeatism and at the same time without utopian glorification. This is what Brunner calls Christian realism in his attitude towards work in and for human society.

H.H.W.

CALHOUN, ROBERT L., "God and the Common Life." Scribner and Sons, New York. London, 1935.

This is a very remarkable book. Both intellectually and stylistically, it is a pleasure to read and study it. The approach to the subject is fresh and original and the book is written in beautiful, virile English.

The book is already interesting from the simple fact that it was published as long ago as 1935. Thanks to the preparatory studies for the Assembly at Amsterdam (1948), and especially to Dr. J. H. Oldham's contributions thereto, the demand for a theology of the common life and the meaning of work has become increasingly strong. More and more it is coming to be understood that this "intellectual" (is it only intellectual?) underscoring is vital to the present interest in the "laity" of the Church. This Professor Calhoun did as early as 1935, before this subject was treated systematically by almost any one else. I do not know in how far his book has attracted due attention in America, but certainly in Europe it is practically unknown. This is a pity, because it is a really stimulating book, representing the case as it really is in the context of the *present* world and its predicament.

In recommending this book so strongly, I do not mean to say that I have no criticism to offer. Far from it, Professor Calhoun, apart from his many excellent sociological and cultural analyses, approaches his subject from a standpoint which could be characterised as the way of inductive metaphysics or inductive theology. For Europeans it is salutary to follow such a pragmatic approach with imaginative understanding, but theologically speaking it is ultimately wrong and unsatisfactory. It is especially to be deplored that no endeavour whatsoever is made to delineate the biblical view of the common life and work. Yet this book is a very important contribution to the modern problem of work. Especially valuable is Professor Calhoun's discriminating, but trenchant criticism of the Reformers' conception of work and "Vocation." Here he is absolutely right.

H. K.

"CHRISTIANS AT WORK." Reports of the Industrial Research Group of the Youth Deparment of the British Council of Churches.

"THE CHRISTIAN DOCTRINE OF WORK." Published by the Industrial Christian Fellowship.

CRIPPS, Sir STAFFORD, "God and our Work." Nelson & Sons.

DAVIS, T. W., "Men at Work." London, S.C.M. Press (1946).

DILSCHNEIDER, OTTO, "Vom Berufsstand des Christen." In "Wort und Tat," Jg. 1938/8.

EGER, KARL, "Die Anschauungen Luthers vom Beruf." Giessen, Töpelmann (1900).

ELERT, WERNER, "Das christliche Ethos," S. 177 ff. Furche-Verlag, Tübingen, 1949.

FANFANI, AMINTORE, "Cattolicismo e Protestantismo nella Formazione Storica del Capitalismo." "Catholicism, Protestantism and Capitalism." Sheed & Ward, London (1939).

This book by a very erudite Roman Catholic economist is recommended here to the student of our subject for two reasons. Firstly, it represents in relatively few pages a readable and pretty fair introduction to the question of the relation between the capitalist ethos and Catholic and Protestant doctrine. Secondly, its footnotes contain a unique bibliography on the subject for all those who want to go deeper into it. The author declares at the end that the Catholic ethos is anti-capitalist, whilst Protestantism for the most part, contrary to the will and intention of the Reformers, exercised a positive influence in paving the way for the establishment of capitalism.

H.H.W.

FLEW, R. NEWTON, "The Idea of Perfection in Christian Theology." Oxford University Press, 1934.

Though the subject of this very learned work is perfection, the author gives due consideration to the fact that from New Testament times through Monasticism, Scholasticism, Reformation up to Quakerism, Methodism and the Theology of the nineteenth century the idea of vocation and work was tied up with the ideal of perfection in various ways.

FORRESTER, W. R., "Christian Vocation." Studies in Faith and Work. Lutterworth Press, London, 1951.

The author, a Professor of Christian Ethics and Practical Theology, is struck by the fact that the term vocation in one meaning or other of the word is found in almost every section of Church statements today. Thus he explores all possible directions, biblical, doctrinal, sociological economic, psychological, philosophical, etc., to expound the meaning or meanings of the term, which he regards as a key word in our day. The result is rightly called "studies in faith and work," whilst we should have preferred a study on the Christian idea of vocation in its relation to daily work. The sections of special interest in this bibliography are the development of the biblical doctrine in Part I, and Chapters 8 to 14, where the Christian significance of work is treated. Dealing with the Old Testament, the author rightly insists that the vocation of the people of Israel is a concept basic throughout to biblical thinking. But it seems to us that he is misled by the psychological connotations of the English term vocation, which are not inherent in the Hebrew equivalent, when he says, "Abraham was the first man with a definite, explicit sense of vocation." By accepting the colloquial use of vocation in relation to individual prophets and kings, the author blinds himself to the striking and revealing fact that, except for Deutero-Isaiah and one very peculiar passage in Exodus 31, the term vocation is not used in the Old Testament for the relation of God to individuals. The reason for this becomes clear in the New Testament, where vocation is definitely an eschatological term, meaning God's calling into His Kingdom and its service. Therefore the essence of the famous issue of "Christian vocation and secular work" is in fact the relationship between the Kingdom of God and the work to be done in order to earn a living and sustain and enrich human society on this earth. It is a pity that this issue is blurred right from the beginning by a certain lack of accuracy in dealing with biblical foundations. In Part II the author has done very valuable work in sketching the doctrinal material in broad outline. Many insights into the motive powers of Christian teaching on work are revealed. The scholarly reader will enjoy the prospects opened in many directions. On the other hand, the layman seeking practical guidance as to the right attitude towards his job and the problems involved in it must be very patient, understanding that numerous paths and bypaths must be followed by a scholar before he arrives at what the layman thinks to be the most obvious facts.

H.H.W.

FRIEDMANN, G., "Problèmes humains du machinisme industriel." Paris, Gallimard (1948). — "Humanisme du Travail et Humanités." Librairie Armand Colin.

This writer's remarkable work *Problèmes humains du Machinisme industriel*, published by Gallimard, will be recalled. In this new publication he sums up his conclusions on teaching in professional colleges, and since he has himself done such teaching he is justified in asking that it should be more humanistic than has hitherto been the case, and in demanding that classical studies show a more concrete sense of human reality. This excellent booklet is based on M. Friedmann's experience, consisting of five years of teaching general culture, alongside professional culture, in the Ecole Boule.

There is a provocative preface by Lucien Febvre, envisaging this work in the perspective of the Langevin Project.

M.S.*

* Reproduced from *Bulletin du Centre de Documentation*, Paris, with kind permission of the Editor and translated into English by M. P. Barclay.

FRIEDMANN, G. "Où va le Travail humain ?" Nouvelle Revue Française.

Questions relating to work are giving rise to very considerable documentation. Technicians write about it in order to set forth their problems, economists to seek out the incidence of these problems in production and exchange, philosophers too to link up these new data with the classical disciplines of the mind. But it all too often happens that the technicians are unreadable for the laity, the economists blind to the human factors at stake in work, and the philosophers unable to follow the great social currents which interweave in our tumultuous world. M. Friedmann, in a number of carefully-documented, thoughtful, dovetailed works, has shown that he is able to write at one and the same time as a readable technician, a human economist and an adaptable philosopher. There are so few writers who thus venture that M. Friedmann's works are epoch-making. The present volume in no way falls below its predecessors in interest and breadth of view. It may even be said that it marks a notable widening of its author's horizons. He does not, as in *Les Problèmes humains du Machinisme industriel*, confine himself to the technical aspect of affairs, or rather, that aspect leads him to tackle and re-emphasise the great problems of sociology, in that the importance of work in man's life is so great that it determines their social conduct and the fate of their institutions.

M. Friedmann takes us from Europe to America ; he gives his views on questions of education, following upon those of the organisation of work, and of hygiene. In all these widely-varying fields, he manifests a living documentation and a care for the human side which will greatly benefit all who seek to acquaint themselves better with the fate of their fellow-men in the day-to-day subjections of their concrete existence. J. W.*

HALL, CAMERON PARKER, "The Christian at his Daily Work." The Christian Meaning of Work for Today—with questions for self-examination and group discussion. N.C.C.C., New York, 1951.

The Executive Director of the Department for the Church and Economic Life in the N.C.C.C., who was also one of the conveners of the Buffalo Conference, here gives the best popular summary I have seen on current Christian thinking and experience in regard to the daily work of laymen and lay women. In the first chapter, on "The Layman as Worker and Christian," though touching on complicated questions, such as the relative autonomy of the various realms of life and knowledge, he does not allow himself to stray from his path, which is to show the bearing of the Christian faith upon the decisions men make as Christians in their professions and occupations in relation to the nation, to the individual and to the Church. In the following chapter on "The Christian as Worker," he examines the conditions under which work has to be done in modern society, always emphasising that at practically every stage technical competence is not enough to perform the job. Human relations, judgments of ethical values and the like come in through many doors, even into the most specialised laboratory, and challenge the faith of Christians. In the third chapter, under the heading of "The Worker as a Christian," the Christian faith itself is examined in respect of what it can give to men and women working in modern society. The space given to this portion is obviously too limited to develop more fully and distinctly the Reformers' heritage on work and vocation, its unique and profound importance in the history of Christian thought, as well as its precise dangers and shortcomings. The last chapter gives some valuable suggestions on how to remove the impediments which block the way of the Churches to the present-day world of work. Each chapter concludes with questions which the reader must answer for himself. The pamphlet can therefore be likewise highly recommended as a guide for the joint thinking of lay groups on the subject, who by following the lines of study as indicated here, and by communicating their own experiences, may contribute to the preparation of the next Assembly on the topic of "The Christian in his Vocation." H.H.W.

* See note on page 29.

HERMANN, JOHANNES, "Das Arbeitsethos in der biblischen Urgeschichte" in "Glaube und Ethos," Festschrift für Wehrung, p. 9 ff. Kohlhammer, Stuttgart 1940.

HOLL, KARL, "Die Geschichte des Wortes Beruf" (1924) in Gesammelte Aufsätze III. Mohr, Tübingen, 1928.

Since the time of Ritschl, Protestant thinkers generally have assumed that the religious apprehension of the secular callings was an achievement of the Reformation. It was Karl Holl who by his famous and very learned study qualified this statement. Beginning with the early Eastern Church, and continuing right through the Middle Ages, it was only the monk and the priest who had a divine vocation. It must, however, be observed that the Scholastics, especially Thomas Aquinas, tried hard to attribute spiritual and religious meaning to the occupational life of the laity, whilst the mystics applied the idea of God's call to potentially everybody. One of them, Tauler, went a step further when he interpreted the station or office of a man as a call from God. But it was only Luther—and, following him, Calvin—who by reviving the old doctrine of the spiritual priesthood of all believers made "vocation" the cornerstone of a Christian social ethic, "thus refusing to make that sharp distinction between sacred and secular so characteristic of the Latin world" (Figgis, " From Gerson to Grotius," p. 59 quoted by Forrester p. 155). Holl's view has not remained unquestioned, either by Roman Catholic authors, who claim that the teaching of the Scholastics was not duly exhausted, or by Protestants, who regret that the logical conclusions, including the deficiencies, of Luther's doctrine were not developed more fully. But as far as this essay on the history of a special term goes it has proved to be unassailable, with one exception, which is important enough. Holl still follows Luther and the Protestant tradition in the exegesis of I Cor., vii, 20, when he equates the N.T. idea of calling with men's secular professions. It has, however, become more and more clear that the Reformer's conception of vocation, though derived from the biblical view of God and man, cannot be forwarded on certain passages or even on I Cor., vii, 20, as the *locus classicus* (The discussion by N.T. scholars on this point is well represented in Kittel's *Wörterbuch* zum Neuen Testament III, p. 492 ff.).

H.H.W.

"A HOLY CALLING." A special number of "The Student World" 2nd Quarter 1950.

HOMRIGHAUSEN, ELMER G., "The Vocation of the Christian Today" in "The Gospel, the Church and the World," edited by Kenneth Scott Latourette, New York, Harper (1946).

HUTCHISON, JOHN, "The Biblical Idea of Vocation," in Christianity and Society, XIII/2. Spring, 1948.

No student of the biblical basis of the conception of vocation should overlook this paper. The God of the Bible is a God Who wills, speaks and commands. The relation of man to God is to be expressed in terms of hearing, obeying and serving Him. Thus the conception of vocation is basic to the understanding of God and man and their relationship in the Bible. This point is, however, pressed by the author with noticeable single-mindedness. The paper draws attention to the fact that the Christian doctrine of work and vocation can only be developed on the basis of a biblical anthropology, though the ground on which the author builds his own concept is much too narrow. H.H.W.

LEENHARDT, FRANZ-J. et PITTET, ALFRED, "Le Chrétien devant le Travail." Groupe protestant d'études sociales, Genève, 1941.

This small booklet contains two lectures by F. J. Leenhardt, professor of theology in Geneva, "Work and Man's Vocation" and "The Biblical Doctrine of Work," delivered on several occasions between 1935 and 1941, together with a paper by M. Pittet, "The Sanctification of Work." The purpose is not to present a systematic teaching on the vast subject of "work," but to challenge the traditional thought, or lack of thought, of Christians, laymen and theologians. This purpose is well achieved, and it is the merit of the authors to have helped in initiating further studies.

H.H.W.

"Man's Work and the Christian Faith." Reports of a Conference, published by the Industrial Christian Fellowship. 1948.

May, Henry S., "Protestant Churches and Industrial America." New York, Harper (1949).

Mayo, Elton, "Social Problems of an Industrial Civilisation." London, Kegan Paul (1949).

"The Meaning of Work" (No. 50 E/315). Issued by the Study Department of the World Council of Churches. July, 1950.

This pamphlet which raises essential questions is indispensable for any ecumenical study on the subject.

Michel, Ernst, "Sozialgeschichte der industriellen Arbeitswelt." Frankf./M., Knecht (1947).

Miller, Alexander, "Christian Vocation in the Contemporary World." S.C.M. Press, London, 1947.

This booklet is written for everybody, and yet not over-simplifying any problem which in itself is of a complex character. It asks the question whether Christian vocation should be confined to Church work, or if not, where else. It shows a few answers given by the Church in her long history. It dwells at some length on the Reformers' doctrine of vocation, and, after assessing its value, points to its dangers and in one exciting chapter sets to work to reinterpret it for our day. Very persuasively it develops the thesis that the Reformation doctrine of the calling of Christian man involves far more than "doing an honest day's work," for in addition it involves a wide range of responsibility for the most radical kind of social criticism and action. The last chapter sets out some of those responsibilities for Christians in our contemporary world.

H.H.W.

Niebuhr, Reinhold, "Does Civilisation Need Religion?" New York, MacMillan (1941).

Niebuhr, H. Richard, "Christ and Culture" (Harper and Bros). New York, 1951.

Although this new book by Niebuhr deals with a much broader subject, it should be recommended in this context. The five attitudes towards culture in general which are described and appraised with masterly succinctness, imply each a certain evaluation of work likewise, although this is not always made explicit.

Oldham, J. H., "Work in Modern Society." London, S.C.M. Press (1950). (See "The Ecumenical Review," Jan. 1951, No. 2.)

— "On Work" in "The Christian News Letter," No. 148.

Paulus, Nikolaus, "Zur Geschichte des Wortes 'Beruf'." München, 1925. Historische Jahrbücher der Görres Gesellschaft, No. 45.

Quervain, Alfred de, "Die Heiligung," Ethik 1. Teil, S. 64 ff. Evangelischer Verlag, Zollikon-Zürich, 1946.

Ritschl, Albrecht, "Die christliche Lehre von der Rechtfertigung und Versöhnung." Bonn, 1883.

Ritschl has seen much more clearly than most theologians of the past century the symbiosis of Christian dogmatics and social action. The way in which he puts his ideas is very foreign to us, and when reading his books we hear perhaps more often the voice of Kant than that of the Bible. But even today no scientific study of our problem can be made without controversy over Ritschl's theology. Some of his ideas on work and vocation are summarized at the very end of the third volume of this publication which is also available in an English translation, "The Doctrine of Justification and Reconciliation."

H.H.W.

ROBERTSON, H. M., "The Rise of Economic Individualism." University Press, Cambridge, 1933.

The author of this essay questions Weber's theory that the religious idea of vocation was a determining force of the capitalistic era. To prove the evidence he enquires into the varying conceptions of vocation as prevailing in Roman Catholicism and in the various Protestant Churches, concluding by denying the religious interpretation of the capitalist spirit.

SAYERS, DOROTHY, "Why Work?" London, Methuen (1942). (See "The Ecumenical Review," Jan., 1951, Vol. III, No. 2.)

SØE, N. H., "Die christliche Liebe und das Leben im Beruf" (1932) in "Luthertum."

— "Kristelig Etik," 1942, German: "Christliche Ethik," S. 240 ff. Kaiser Verlag, München, 1949.

STANGE, CARL, "Die Ethik der Arbeit" in "Zeitschrift für Systematische Theologie," 1927, S. 703 ff.

SYMONS, W. G., "Work and Vocation." S.C.M. Press, London, 1946.

This small stimulating pamphlet has been quoted wherever more enlarged studies on the subject have been published in recent years. It thus does not need to be introduced again. It will maintain its place as one of the most fruitful initiators.

TAWNEY, R. H., "Religion and the Rise of Capitalism." W. Drayton, London, 1929. (See Max Weber, "Die protestantische Ethik und der Geist des Kapitalismus.")

TROELTSCH, ERNST, "Die Soziallehren der christlichen Kirchen und Gruppen." Mohr, Tübingen, 1912. English translation "The Social Teaching of the Christian Churches." London, 1931 (Allen and Unwin).

This volume of nearly 1,000 pages is still the standard work on the history of the social teaching of the Churches that it was forty years ago. Already at that time there were many who disagreed vividly with the extremely liberal "neo-Protestant" background of the author's theology. Likewise right from the beginning there were historians, sociologists and other scholars who easily demonstrated that Troeltsch was subject to certain historical misunderstandings and that his own judgment was rather sweeping in several instances. In the course of these forty years the voices of theological adversaries and learned critics have considerably increased. In particular, the interpretation of Luther's doctrine on vocation and work has come to be regarded as definitely antiquated as a result of recent, and it must be said, more careful studies. Also, in presenting the social doctrine of scholasticism Troeltsch overlooked a teacher as important as Antoninus, the Bishop of Florence in the beginning of the fifteenth century, although the monograph by C. Ilgner ("Die volkswirtschaftlichen Anschauungen des A .von Florenz," Paderborn 1904) existed already. All this does diminish the actual value of the work, but it does not impair its unique importance. This importance lies in the facts, first, that out of profound knowledge of the two fields Troeltsch ably combined the doctrinal and the sociological points of view, not falling into the easy error of making either social developments within the Church a sheer by-product of doctrine or doctrine a conceptual super-structure to the social and economic realities. Secondly, Troeltsch presents to the reader first and second-hand material in abundance which so far nowhere else has been gathered in like manner. Thirdly, Troeltsch does not allow the reader to become entangled in the many subtleties of the thinking of the Church, of groups within the Church, of denominations and sects. Over and over again he erects signposts pointing to what he thinks to be the great lines of development of Christian social thought and its requirements in his own day. Therefore, although this book was written for specialists in theology, history and sociology, it is perfectly intelligible also to others interested in these questions, and it is recommended to those readers of all degrees who have a critical mind. Nobody should say that our generation is rediscovering the Christian significance of work before having well assessed in his mind the efforts made by more than 60 generations before us, on which Troeltsch thus reports.

H.H.W.

WATSON, PHILIP S., "Luther's Doctrine of Vocation" in "Scottish Journal of Theology," II, 4, December, 1949.

WEBER, MAX, "Die protestantische Ethik und der Geist des Kapitalismus" (1904/05) in "Gesammelte Aufzätse zur Religionssoziologie," I. Tübingen (1947), Mohr. English: "The Protestant Ethic and the Spirit of Capitalism." Allen and Unwin, London 1930.

TAWNEY, R. H., "Religion and the Rise of Capitalism." W. Drayton, London, 1948.

It is now nearly fifty years since Max Weber wrote his famous essay, which has given rise to a vast literature briefly listed by Talcott Parsons in the introduction to his English translation of Weber. It is one of the main points made by Weber that capitalism is to be defined not only as a certain system of economic production but as a spiritual attitude, which as such is determined or at least highly influenced by spiritual forces, including religious doctrines and convictions. Thus Weber enquires into Luther's conception of vocation, into Calvin's doctrine of predestination, into Puritanism, Quakerism and Methodism, in order to find that the religious idea of vocation is at the root of the capitalist era. For the student of the Christian significance of work and occupation, it is precisely the historical analyses which are of special interest, more than the conclusions drawn by the author. There is much controversy as to the correctness of historical detail as presented by Weber, and even more uncertainty how the facts should be assessed (see, e.g., Fanfani). There can be no question, however, but that the sociologist Weber has done more to the necessary re-thinking of a Christian doctrine of work and vocation than most theologians had done before him.

Since this bibliography does not deal with the subject of capitalism as such, we only mention Mr. Tawney's book as giving a very able discussion of Weber's approach and of some historical detail. On the whole Tawney is representative of the current modified version of Weber's thesis.

H.H.W.

"WHAT ON EARTH ARE YOU DOING?" Edited by Wallace C. Speers with an introduction by Elton Trueblood. Harper and Bros, N.Y., 1951.

This is a refreshing little book, containing sermons and addresses by American laymen presented to their congregations on Laymen's Sunday. These laymen——many of whom are well known figures in American public life—do not indeed imitate the style of the parson, but speak out of their hearts and of their particular experiences in a very genuine way. The authors have found meaning in their various jobs and they are keen to share their experiences with the rest of the congregation. There is a sense of humility and of humour in these papers which makes them all the more delightful. The Editor is Chairman of the Laymen's Movement for a Christian World (see items concerning laymen's movements). Mr. Trueblood is a professor of philosophy and the author of philosophical and popular books which have a wide public in America.

H.H.W.

WIDMER, GABRIEL PH., "Les valeurs et leur signification théologique." Paris, Delachaux & Niestlé (1950).

This is a book on the doctrine of values, as seen from the standpoint of the Christian Revelation. It seeks to give an *initial* answer to the question whether there is a Christian conception of the realm of values. The answer of the author is that there is not one Christian conception of values, but many, as the history of the Church shows abundantly. At first sight it seems as if this book is rather remote from the subject of our bulletin, the lay ministry in the Church and the world. It is both philosophical and theological. Moreover, it is conceived in a terminology peculiar to what the author calls "axiology" (doctrine of values). In actual fact, however, this book is very pertinent to our particular concern, and a valuable contribution to it. It is a peculiar kind of approach to one of the underlying problems of

what is implied in a correct theological conception of the lay ministry, that is to say the Church's perennial problem of defining its relation and, in the first place, the relation of the Christian Revelation, to the world and its various realms of life and self-expression of man. By "values" the author means the realm of art, morals, science, religion and the common life as it expresses itself in our work and professions. I have not sufficient space to enter into a discussion with the author, who is well provided with philosophical and theological erudition. It suffices here to say that such studies are indispensable for our search towards a sound ology of the lay ministry. Without such a theology, all lay work and all enthusiasm for what is wrongly called "the mobilisation of the laity" will in future appear to be not a renewal but a galvanisation of the Church.

H.K.

WINGREN, GUSTAF, "Luthers Lära om Kallelsen." (Luther's Doctrine of Vocation.) Lund, C. W. K. Gleerups Förl. (1942).

The Reformation ushered in a new epoch also in the religious evaluation of man's everyday work. Rejecting the double moral standard of mediaeval Catholicism, with its exaltation of monastic "good works," and asserting the priesthood of all believers, it gave the dignity of a divine calling to the stations and occupations of ordinary life. Professor Wingren's book, a fruit of modern Swedish Luther research, is a comprehensive study of the meaning of vocation in Luther as an organic part of his total Christian faith. While confining itself to an analysis of the Reformer's own thought, it lucidly brings out many elements of abiding significance for any fresh attempt to build a Christian ethic of work and vocation. The first two parts, entitled "Earth and Heaven" and "God and Devil," relate the doctrine of vocation to the great themes of Reformation theology—the two realms of Law and Gospel, the work of Christ, history as the battlefield of God and devil, faith active in love, vocation as a cross and a means of grace, etc. The third and final part applies the perspectives thus gained to the situation of individual man in his vocation.

For Luther there existed no profane spheres of life ; the "offices" and "stations" in society are media of God's dynamic presence everywhere, vehicles of His outflowing love, by means of which he places men—both believers and non-believers—in relationships of mutual service. "The neighbour is the focal point of Luther's ethic" (p. 55). Only "faith and love," however, transform the divinely instituted stations of life into real vocations. The author delights in citing the drastic, down-to-earth examples which Luther sets forth to illustrate how God uses the immediate, most menial occupations and tools of, for instance, the cobbler—not least the beer-cask in his workshop !—to remind him of the specific duties of his calling. Wingren lays special emphasis on the endlessly varied and unexpected ways in which God, according to Luther, calls men to serve one another in and through and beyond their manifold vocations. The Reformer's ethic of vocation is a plea for creative inventiveness, transcending all rigid laws of conduct, for flexible obedience to the one command of love as actualised by the ever-shifting needs of fellow-men. It is first and foremost through expectant prayer that the Christian becomes an effective collaborator in God's own creative and redeeming work in history.

Discussing Luther's ideas of the concrete, localised and personalised nature of vocation, the author derides the modern tendency to seek to master the future by means of panaceas and grandiose "plans." True, the main human factor in social change are the endless small decisions—for good or for evil—of ordinary men and women in their daily pursuits. But is there not also a necessary place, even from the Christian perspective, for long-range directives and strategies in struggling with the baffling complexities of social structures ?

Wingren's book is an effective refutation of many current misinterpretations of the thought of the great Reformer, to be found not least among Lutherans themselves. A translation in some more "ecumenical" language than Swedish is overdue.

N.E.

— "Der Sinn der Arbeit" in "Evangelische Theologie," 1950/51, S. 39 ff.

SOME ITEMS CONCERNING LAYMEN'S MOVEMENTS

Australia

A *Conference of Laymen and Lay Women* has asked the Commission on Evangelism of the Australian Council of Churches to prepare a plan of campaign for commendation to congregations of member Churches acting jointly in local districts, and to hold lay conferences in the various parts of the country.

Britain

The *Christian Frontier Medical Group*, which in 1949 produced "The Doctor's Profession," is now sponsoring a special group with the object of producing a book on "Psychiatry and Christianity." Two of its members, Mr. Phillip Mairet (Secretary) and the Rev. Dr. G. L. Russell, attended the March Bossey Conference on Psychological and Pastoral Problems.

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The *Dons' Advisory Group*, a body established jointly by the Christian Frontier Council and the Student Christian Movement, held a Conference of about 130 University Teachers at Swanwick from March 27th to 31st under the Chairmanship of the Very Rev. John Baillie, Principal of New College, Edinburgh. The participants discussed "The Vocation of the University Teacher," and speakers included Sir Walter Moberly, the Vice-Chancellor of Leeds University, Dr. Marjorie Reeves, and Prof. John Marsh. From the minutes of the Swanwick meeting it is learnt that the following faculty groups are at work : Natural Science, Literature, Theology, Social Sciences, Philosophy, History, Education. Local university groups are encouraged to work for an attempt to break down denominational barriers between Christians in the University, to help individual dons to work out their vocation as Christians, to establish good personal relations between teachers and pupils. The Committee is anxious to maintain and establish communications with similar organisations abroad.

* * *

The Secretary of the *Baptist Men's Movement* writes :

In March 1952 the Baptist Men's Movement in Great Britain held its Annual Conference at Swanwick in Derbyshire. More than 260 men came together over the week-end to consider the theme "The Power of the Living God." Powerful addresses were delivered upon various facets of this subject by a Church of Scotland minister (William McIntyre), a Member of Parliament (Clifford Kenyon), a Cambridge Professor (J. Noel Schofield), the General Secretary of the Baptist Union of Great Britain and Ireland (Dr. Ernest A. Payne), the General Foreign Secretary of the B.M.S. (Victor E. W. Hayward), and the

Secretary of one of the local men's organisations affiliated with the Movement (J. D. Mortimer of Wallingford, Berkshire). Discussion was keen and the fellowship of a high inspirational order. The Chairman was Leonard G. Mann of Reading, who had earlier been inducted into the Presidency of the Movement by his predecessor, H. L. Hemmens of London. The latter has a splendid record of service, having been Secretary from the formation of the Movement in 1917 until 1948.

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After a two years' period of consultations and inquiries, the Home Board of the Church of Scotland convened a conference which, attended by more than 1,000 representatives of virtually every section of industry in Scotland, took place in Edinburgh on April 26. The theme of the conference was "Christian Laymen in Society and Industry." The conference was the culmination of years of patient work by the industrial chaplains, organised and instructed by the Rev. William McIntyre; at the same time it is the starting-point of a new movement, the *Scottish Christian Industrial Order*, for which a draft constitution was prepared. It is the aim of this movement on a broad basis "to advance the knowledge and understanding of the Christian faith and its practice; to promote the best human relations in industry on the basis of that faith, and to further the application of its principles throughout industrial life and society. The membership of the Scottish Christian Industrial Order shall be organised in branches to be known as Centres." These centres shall be in places of work and in parishes, the Work Centre being the spearhead of the Christian Church in industry, and the Parish Centre the meeting-ground of those concerned with industrial questions within the congregation.

Canada

In some way similar to Kerk en Wereld in Holland, the Bucer Institute in France and the Lay Schools in Sweden and Finland, the *Christian Leadership Training School* of the United Church in Canada at Naramata, British Columbia, together with two parallel institutes in Central Canada and in the Prairies, is designed primarily to prepare young people for lay leadership in their own local churches. Students who desire to give their lives to full-time leadership within the Church also, however, receive good basic training there. There is regularly a six months' course in the winter, and several summer courses of two weeks each. Naramata was the first school of this kind organised in Canada. It has now passed its fifth winter term. The graduates from five such terms number 215. Some five hundred lay people have taken the summer short courses. The Chairman of the Board of Directors is Mr. J. A. Robinson, and the principal of the School is the Rev. R. A. McLaren.

Finland

At the lovely Tuusula Lake near Järvenpää is situated the newest work centre of the Finnish Church comprising three important educational organisations, the *Luther Institute*, the *Parishional Institute* and the *Sunday School Institute*.

The Luther Institute, which forms the backbone of the establishment, is a Christian People's High School, where about a hundred young people each year are spending a period of training. The Parishional Institute holds courses for Church workers, and the Sunday School Institute is the training-centre of Sunday School teachers all over the country.

France

The *Associations professionnelles protestantes* (A.P.P.) of France held their annual Conference at Bièvres, near Paris, on January 20th and 21st, under the leadership of Pastor Jean Bosc and Professor Ellul. There was an attendance of about 70 people. The sections most largely represented were "Industry and Commerce" and "Social Workers," this being explained by the fact that the Doctors had an important conference of their own in November and that the Teachers have their own national meeting every summer. The A.P.P. have two very active centres, Paris and Bordeaux, and scattered members in the north and west. Their development is greatly handicapped by the fact that they have no full-time, or even part-time secretary of their own to launch new groups in other parts of the country. Voluntary "teams" are now endeavouring to fill this gap. We were once more struck by the great earnestness with which these business men, lawyers and so on faced their responsibilities as Christians. The two subjects treated were "Money" and "Freedom." "Money," was studied in Bible Study groups, with a carefully-prepared outline which had been sent in advance to all the participants. The purpose of these national meetings is to prepare the work carried out during the winter in the various professional groups with outlines adapted to their specific situation. What strikes one in such lay groups is the constant concern not to remain theoretical, and to translate one's convictions in terms of action. When a concrete need is mentioned, the immediate reaction is, What can we do about it?

Germany

The *Deutsche Evangelische Kirchentag*, which had its big meeting last year in Berlin, will meet again in Stuttgart, August 27-31 (see calendar in our last number), when its slogan will be "Wählt das Leben" (Therefore Choose Life). A brochure with the programme has just been issued. There will be five sections, dealing with Life (1) in the Church, (2) in the family, (3) in national and international relationships, (4) at work, and (5) in the rural community. The Government of the German Democratic Republic (East Zone of Germany) has agreed to give the necessary visas to 10,000 East Germans wishing to come to the Kirchentag.

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The *Sozialethischer Ausschuss der Evangelischen Kirche des Rheinlandes* under the leadership of Dr. Karrenberg last winter held a series of study meetings dealing with the problem of wages in industry. The minutes of these meetings, together with the papers read there, are now available in mimeographed form. They are a unique source of background material and a fair presentation of different points of view held by experts in economics. The Ausschuss is also

sponsoring regular courses for miners, which, in coordination with Roman Catholics, have been given the general name "Man in Mining." In 1952 29 three-day courses were held, each attended by 30-35 mine-workers.

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Various groups, such as the Evangelische Sozialakademie in Friedewald, the Evangelical Academies, the Associations for Men's and Women's Work, and others, have together formed the *Aktionsgemeinschaft für Arbeiterfragen*. This is a Committee coordinating the efforts of these various groups on behalf of working class men. The president of this new Aktionsgemeinschaft is Dr. Eberhard Müller, Bad Boll. The new committee publishes a monthly periodical *Die Mitarbeit*, edited by Dr. Gerhard Heilfurth, of Friedewald. The first number appeared in April 1952.

* * *

The most recent circular letter of the *Evangelische Akademie*, *Bad Boll*, Württemberg, states that in the work of the last months the accent has been laid on political and social questions, especially problems of German integration into Europe, including the rearmament issue and questions arising out of the fact that a new law on *Mitbestimmungsrecht* (co-partnership in industry) is in process of preparation. From the Annual Report of Bad Boll we learn that in the years 1946-1950 142 conferences, attended in all by 14,882 members, were held, while in 1951 alone 51 conferences, attended by 3208 members, and 82 evening meetings attended by 8490 persons, took place. It would be interesting to add these figures to the corresponding ones from the other eleven Academies which exist in Germany. As an example from the Russian zone we are told that the Evangelische Akademie in *Sachsen-Anhalt* in 1951 had 30 conferences, attended by 1316 members.

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In the East Sector of *Berlin* an *Evangelical Academy* was opened in February 1952. This institute, with Dr. Müller-Gangloff, formerly a professor of history, as its director, will be a meeting-ground for people on the fringe or outside the Church from both sides of the iron curtain.

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Since its inception in 1949 the *Evangelische Sozialakademie in Friedewald* has been holding training-courses for workers. As a rule, such a course lasts three weeks and can be repeated on a higher level. The aim of these courses is to introduce young workers to the Christian faith, and at the same time modern social economy, in order to prepare them for leadership in trade unionism. The work of Friedewald is recognised by the leading boards of the national trade unions. The director of Friedewald, Dr. Schweitzer, has now begun to issue correspondence courses for Laymen, entitled *Evangelische Antwort*, in which he tries, with help from many contributors, to lay the foundations for an understanding of the creed and the life of the Christian Church.

* * *

The *Evangelische Akademie, Hermannsburg, Hanover*, in all its meetings with people of various walks of life is trying hard to combat that "herd mind" which is so prevalent in modern society. The institute is encouraging the foundation of *Hauskreise* (home circles) in every town or city, in which former members of Academy courses and conferences meet for fellowship, Bible study, discussion and joint action in public life at community or province level.

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The *Evangelische Akademie in Herrenalb, Baden*, has intensified its discussions with lawyers. In February a conference was held on problems of capital punishment; in May the legal and social questions of property and ownership were discussed.

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The *Studiengemeinschaft der Evangelischen Akademien*, an association of some 150 professors representing all university faculties for the study of "frontier" problems, had its annual meeting in April in Bad Boll, chaired by its president, D. Dr. Siebeck, who is a professor of medicine at the University of Heidelberg. The subject discussed was the problem of guilt in depth psychology and theology. Introductions were given by a psychologist, Professor Gustav Bally of Zurich, and a theologian, Professor Wihlhelm Loew, of Mainz. Reports were presented on the work of the standing commissions. Monographs are being prepared on the theory and practice of Marxism, and the problems of women employed in an occupation. Special commissions are to be established for the preparation of the next Assembly of the W.C.C., especially in the field of enquiries on The Responsible Society and The Christian in his Vocation.

* * *

Under the auspices of the World's Committee of the Y.M.C.A. and the National Committees of Sweden and Germany, the *International Centre of Mainau* is now entering on its fourth year of activity. The aim of this institute is to promote international understanding and friendship between young folk on a Christian basis. The President is Count Lennard Bernadotte, and the Director Professor Karl G. Isakson, both from Sweden.

India

The visit paid last year by the Director of the Ecumenical Institute, Professor Kraemer, has helped to bring about the foundation of two laymen's institutes in India, one in *Kodaikanal* and the other in *Bangalore*. Although there is not yet a full-time director or staff, for part of the year regular conferences and courses for laymen (including women) are held, at which the following problems have been among those expanded and discussed: The Biblical doctrines of Law and Justice, the fundamentals of law in a State which does not accept the Bible, the legal profession and Christian practice. Another conference, in May, was for engineers, the programme including such subjects as the moral and spiritual problems of a Christian engineer, and pioneering in rural engineering.

In similar fashion Christian business men will be drawn together. A general course for laymen and women, and for clergy, included the reading of papers and holding discussions on the problems and conflicts of a Christian in his secular occupation, and on the question, How can the Church help the laymen ?

* * *

Eighty laymen of the Medak diocese recently gathered at the Kamareddi farm to inaugurate the *Laymen's Missionary Movement* for the Medak Diocese. A Committee was formed to enlist the services of laymen throughout the diocese in the missionary work of the Church. Encouraging reports were received of the beginning of the work and of inquirers in three villages.

E.P.S. Geneva

Italy

The *Unione dei Predicatori Laici della Chiesa Metodista d'Italia* (Lay Preachers' Union of the Methodist Church of Italy) informs us that its aim is not only to unite the lay preachers of the church but also to strengthen all kinds of lay activities in the life of the Church, and in witnessing to the Gospel in daily work and public affairs.

Netherlands

The *Institute Kerk en Wereld* is now in permanent contact with groups from the following occupations : economists, farmers, nurses, scientists, doctors. Under its auspices, Dr. Fred. L. Polak has published a report on "Television and Leisure," a subject which is becoming more and more prominent in any discussion concerning the problem of influencing the development of modern society.

* * *

Mr. E. van Diffelen, one of the Directors of the Institute "Kerk en Wereld," has convened a group which has been given the name *International Standardisation Committee on Group Methods*. Members of the group are Mr. Edwin Barker, Secretary of the National Y.M.C.A., London ; Mr. Watson Dickermann, Adult Education Specialist, University of California ; Mr. Gösta Herthelius, Studierektor Sveriges Kyrkliga Studieförbund, Stockholm ; Mr. Richard E. Lanz, Executive Director Christian Education of National Council of Churches, New York ; Dr. Eberhard Müller, Direktor der Evangelischen Akademie Bad Boll, Germany ; Dr. Elwood Murray, National Secretary for the Study of Communication and President of the University of Denver, U.S.A. ; Dr. Harleigh Trecker, Director of the School of Social Work, University of Connecticut ; Rev. E. C. D. Stanford, British Council of Churches, London ; Dr. H. H. Walz, Secretary for Laymen's Work in the W.C.C., Geneva ; Mr. van Diffelen himself. On the basis of standardised formulas, experiences from different parts of the world are collected, compared and assessed. Material on the following subjects will be investigated : means of expression (self-expression and group-expression),

group leading methods (presentation, actualisation, realisation, discussion, integration), methods of instruction, auditive and visual aids, and methods of training, observation and recording.

Norway

In the autumn of 1951, the *Northern Ecumenical Institute* for the first time called a conference for lawyers, professors of law and theologians from all the Scandinavian countries. The conference discussed fundamental questions of law and justice, taking due regard of the work done in recent years by individual thinkers as well as by groups and institutes including the W.C.C. on the foundations of a theology of law. The group was represented by some of its members at the Lawyers' Conference of the Ecumenical Institute this April. The work of the Congress will be continued.

Sweden

The *Laymen's School* in Sigtuna is an official institution of the Church of Sweden, with the special assignment of giving training to all those laymen and lay women who serve or may serve in the Church in one capacity or another. Thus lay preachers, Sunday school teachers, voluntary workers in the congregations, and also public school teachers—some of whom are giving religious education as well—social workers and other groups are included. In 1951 sixteen courses and conferences were held. The total number of participants was 850.

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The *Sigtunastiftelsen* (Sigtuna Foundation, near Stockholm) gives a survey on conferences held in 1951, in which the following items are included:

A conference on educational problems, attended by pastors, doctors and teachers, established a special committee to publish a book on the principles and practice of religious education both in the Church and in the schools. A conference last May successfully brought together workers and university students. A joint meeting of poets and pastors discussed modern hymn writing.

Switzerland

The *Centre protestant d'études* in Geneva, of which M. Jacques de Senarclens is Director, had its Annual General Assembly on May 7. Reports were given on the work sponsored by the institute, in the form of series of public lectures on the various Christian confessions and on the position of the layman in various professions and occupations, as well as on the study work of individual sections. The doctors' group have continued its work on problems of abortion; the lawyers have studied the rôle of the State in modern society; the educators are preparing the foundation of a Protestant secondary school; the women's group have published a pamphlet on the responsibility of women; a group of economists, workers and industrialists are investigating problems of trade unionism; finally, a special group have been enquiring into the possibilities of Churchs action for peace.

* * *

The *Reformierte Heimstätte*, Boldern, has issued its fourth annual report (Boldern/Männedorf—*Jahresbericht 1951*). In the first part of this small pamphlet, the director of the Heimstätte, Herr Hans J. Rinderknecht, summarises the work done by vocational groups *(Berufsgruppenarbeit)*, stressing at the same time the necessity of special training courses for laymen according to their professions and occupations.

* * *

The *Helferkreis für Männerarbeit der Evangelischen Kirchen in der Schweiz* (Service Group for Men's Work in the Protestant Churches of Switzerland) is now trying hard to find new ways of reaching men on the fringe of, or outside, the Church. Evangelistic guidance is to be given to those coming in contact with men from factories and offices and also in public houses, etc., in order that they may be able to approach them in conversation.

United States of America

In its Board of Education, the *Presbyterian Church* in the United States has established a *Department of Christian Vocation*, for whose work its Director, Mr. Dallas H. Smith, has published "A Policy and a Suggested Plan." He writes : "We believe that this approach to life careers in connection with vocational guidance will help the youth of our Church to know more about their natural interests, their inherent personalities and their native abilities and will thus enable them more readily to discover God's plan for their lives... The surge of our great prosperity, the drive of our high mechanization is taking its toll in meaningless living... If we are to restore again the motivating form of Christian Vocation to our daily lives in our modern world, we must return once more to our Reformed tradition for the original meaning and its Christian connotation... It is the objective of our Department to help youth fully to understand how in any worthy endeavour the work of their hands, their minds and their hearts can be full-time Christian service, their primary means of Christian witness and their Christian vocation." For this a system of limited general and vocational counselling and guidance in the local churches will be established, and the necessary training material (manuals, film strips with phonograph record, supplies of general interest tests, etc.) will be provided.

* * *

Since its inception in 1942, the Presiding Bishop's Committee on *Laymen's Work in the Episcopal Church* has bent every effort toward the co-ordinating and strengthening of all laymen's activities in this church. The Chairman of this Committee is Mr. Harvey S. Firestone, Jr., an industrialist, the Executive Director the Rev. Arnold M. Lewis. The Committee has recently issued a series of four pamphlets "Laymen's Work in the Episcopal Church, "one on" Organisation," the rest on "Active Evangelism," "Evangelism through Service" and "Evangelism through Worship and Education."

* * *

During his trip to America, early this year, the Director of the Ecumenical Institute, Professor Hendrik *Kraemer* spent several weeks in *Parishfield* which is a community centre founded by the Rev. F. Ayres and the Rev. G. Winter, both of the Episcopal Church. Christians of any denomination and from any part of the U. S. A. and Canada are welcome, as well as men and women with no Church affiliation, provided that they are ready to share the common life of worship, work, study and recreation. The centre was started four years ago and the houses built largely by manual work of the Community itself, which is now entering a period of more systematic work. Professor Kraemer was invited in order to advise on the future plans as Bossey has been one of the main places to which the Community looked for guidance since its inception. Professor Kraemer writes about his experience:

"In addition to Bible Study leadership, the conference itself concentrated wholly on six lectures which I gave and the subsequent exchange of thought. The subjects were: "The Relevance of Theology to Laymen's Work"; "The Relation of Church and World"; "The Relevance of the Conception of the Church for a Right Approach to the Problem of Lay Ministry"; "What do we mean by the Word Laity?"; "The Problem of Vocation in Relation to our Occupations in a Secularised World"; "The Need for a Christian Social Ethic."

These conferences, and above all the strong mutual attachment between the two resident families of Parishfield and ourselves, will remain unforgettable experiences. I was struck by the spirit of generosity, humility and eagerness to serve in all these groups. I will just make a few remarks about what seemed to me to be the fundamental traits of the discussions. It was evident that my whole approach, especially in its strong biblical emphasis and its call towards a discerning theological realism, was new for many of the participants. Without minimizing the importance of programmes and organisations *in their right place* I always took the line that they were secondary and not primary, whereas it seems (according to the members of the conferences) that in the American churches in fact, although perhaps not always in intention, they are primary. At any rate, it was evident that it was a new experience for the participants to be called back constantly to basic theological problems and to getting in the first place a new grasp of the Christian revelation and faith in its real meaning and scope. Is the carrying-out of the Church's commission in and to the world a manifestation of Christian ethical idealism, or is it an ever-inventive and changing act of joyful obedience? Is the desire of taking part in the Lay Ministry a matter of enthusiasm for individuals, who combine together to help the Church execute its "programme" and swell its ranks, or does it issue from a new vision of the Church as a Body of Christ, as a new community, a body of ministries for the saving health of the Church (always liable to corruption and defection) and the world? Does the Lay Ministry mean an army mobilised for a "Christian Programme", or a new consciousness of the peculiar nature of the Church as a "people" and not as a collection of believers, full of good will and zeal? Is it not perhaps the case that our big organisational drives and vigorous programmes, in spite of their excellent intentions and indispensable fruits, are the result of secularised rather than of genuinely Christian thinking? Are we in fact, with all our zeal and enthusiasm, not drifting more in the direction of idealism, legalism and moralism, rather than groping for a manifestation of that radical solidarity with the world and that discerning detachment from it, which is distinctive in the Christian understanding of life and the world? Since all over the world today a spirit of awakening is blowing through many churches, does that really mean renewal of the Church or galvanising of the churches?

The above are only a few of the reflections that arose in my mind as a result of the contacts I made. At the end of my stay in Parishfield, Mr. Ayres, Mr. Win-

ter and I devoted the last day to summing up the results of the conference, and we had a very fruitful conversation about the future developments of Parishfield, how to make it a real point of leverage for the life of the Church and how to integrate it more in the activities of the Ecumenical Movement. I am fully confident that a strong contact will remain between Parishfield and Bossey."

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The *Laymen's Movement for a Christian World* is an informal association of laymen not related to any church, though all its members are men of the church. The Chairman is Mr. Wallace C. Speers, a business man, the Secretary-Treasurer is Mr. Weyman C. Huckabee. The establishment of a prayer room in the new United Nations Building in New York is largely due to the tireless efforts of this group. Under its auspices an article was written by Clarence Woodbury entitled "Going to Work with God on Monday," which was published in the "American Magazine" and later reprinted in the "Reader's Digest." The movement has founded an award for religious writings in secular magazines, which this year was given to Senator Ralph E. Flanders.

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As early as 1949 a programme was started in Philadelphia which some time later led to the mimeographed publication of a very interesting documentation called *Vocational Christianity*. On the basis of a kind of Gallup test practised upon a very large number of people, it studies problems concerning the relation of the Christian faith to various jobs as people feel it. There are pages on teaching, salesmanship, office work and management, law and politics, social service, medicine, and Church jobs.

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The Committee on *Adult Work* of the Division of Christian Education of the National Council of Churches is preparing for a national Protestant conference for young married people. The young adults are regarded as a group of men and women whose special needs and wishes are not sufficiently met by the churches.

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The first *Washington Pilgrimage for American Churchmen* which, taking place in the autumn of 1951, included an address by President Truman and visits to the shrines of American democracy, was so successful that the pilgrimages may be made annual events. The second pilgrimage was held on May 2-4.

(Religious New Service)

CALENDAR *

ECUMENICAL AND INTERNATIONAL

Ecumenical Institute at Bossey. *July :* 3-12 Course for Laymen ; 14.7-4.8 Course for Theological Students. *August :* 8-15 Conference on Christian Education ; 24-31 Medical Conference (organised by Dr. Tournier). *September :* 6-13 Course for young laymen and women in junior managerial posts and other laymen in technical professions. *October* 1952-*February* 1953 : Graduate School for Ecumenical Studies.

Ecumenical Work Camps. *May-September* over a period of four weeks or more in Austria, Belgium, France, Germany, England, Greece, Holland, Italy, the Saar, U.S.A., Puerto Rico, Philippines, Thailand, Assam, India, Japan, etc. For programmes apply to Youth Department (Work Camps), World Council of Churches, Geneva.

World Christian Youth Conference. *December :* 11-25 Travancore (India).

Lutheran World Federation Assembly. *July* 25-*August* 3 Hanover (Germany). Special Meetings for Laymen. *July* 30-*August* 3 Lutheran Week. *August* 4-6 Berlin. Lutheran Day. *July :* 20-27 Ansbach. Bach Festival.

Young Men's Christian Associations (Y.M.C.A.). *July :* Helsinki (Finland). Conference on health and physical education.

International Baptist Laymen's Conference. *July :* 3-9 Rüschlikon-Zürich (Switzerland). Conference Theme " The Stewardship of Life."

International Conference for Christian Socialists. *August :* 3-6 Nyköping (Sweden).

International Centre of Mainau (Lake of Constance, Germany). *June :* 4-14 "Is social work an occupation or a vocation ?" 17.6-1.7 "Be yourself." Course in Psychology and Meditation for Beginners. *August :* 4-19 "Youth on the Playing-Field" ; 21.8-9.9 "University Teaching at the Crossroads." *September :* 22-30 "Man as he is" : advanced course in Psychology and Meditation. *October :* 2-15 "Clergy and Sociology."

BRITAIN

Christian Frontier Council. *September :* 12-14 Broadstairs. Annual Weekend Conference. Theme : "The Welfare State."

CANADA

Christian Leadership Training School. Naramata, B.C. *July :* 5-18 and 19.7-1.8 A Holiday with a Purpose for All those Interested in the Training of Youth. *August :* 2-15 School of Religion and Life ; 17-30 Family Camping.

FRANCE

Postfédération et Fédération protestante de l'enseignement. *May* : 25, Bièvres. Introduction by Professor Burgelin : "*Camus et l'homme révolté.*»

GERMANY

German Evangelical Kirchentag. *August :* 27-31 Stuttgart. For German laymen and visitors from abroad. (Groups : see Items Concerning Laymen's Movements.)

* Further to the Calendar published in No. 2.

Evangelical Academies

Bad Boll. *June :* 3-6 Discussion with Former Opponents of Democracy; 12-15 Industrialists; 16-19 Problems of War-Disabled Persons; 20-24 Booksellers, Publishers and Librarians; 25.6-1.7 Housewives. *July :* 7-11 Women Workers; 15-20 "Why don't we go to Church ?" 22-28 Apprentices; 29.7-5.8 Vacation Course for Workers with their Wives. *August :* 6-9 Workers.

Berlin. *June* 28-*July* 1 "Christ and Power."

Hamburg. *May* 13-*June* 24 Summer Term with Lectures on "What is Freedom ?" (philosophical, theological, ethical-pedagogical and legal-political approach).

Hermannsburg. *May :* 16-20 Journalists; 23-27 Younger Workers. *June :* 21-24 Artists; 26-30 "School, Church and Public Life." *July :* 3-7 Nurses; 8-12 Educators; 14-18 Discussion between Teachers and Pupils.

Hesse-Nassau. Schloss Assenheim. *May :* 8-10 The Conception of Sport; 12-15 Retailers. *June :* 14-15 The Law of Man and the Law of God; 19-24 Meeting between Orthodox and Evangelical Christians. 28.6-3.7 Pre-History as a Help towards Understanding the Present. *July :* 6-7 "Christian View of the World."

Meissen. *May* 5-*June* 2 Men and Women Workers. *June :* 12-15 Doctors; 26-29 Women in Occupational and Professional Life. *July :* 19-27 Singing Conference. *August :* 7-10 Matriculation Candidates; 21-24 "The Loss of the Middle Path." *September :* 4-7 Booksellers of the Younger Generation; 17-21 Renewal in Sacred Art, together with an exhibition (in particular for creative artists). *October :* 16-19 Independent Tradesmen and Commercial Employees. 30.10-2.11 Christian Literature of our Day. *December :* 5-7 For Men and Women in the Service of the Sick.

Sachsen-Anhalt. *May :* 16-20 Wittenberg. "Culture and Family." *June :* 6-10 Ilsenburg. Joint Tasks for the Clergyman and the Doctor in regard to the Mental Patient; 10-14 Salzelmen. Industrialists, Managers and Leading Employees; 13-17 Wittenberg. Men and Women in Social Services; 20-24 Wittenberg. Booksellers. 20-24 Wernigerode. "Our Last Hour." 27.6-1.7 Wittenberg. Artists, Art Dealers and Theologians. *July :* 25-29 Ilsenburg. Teachers. *August :* 1-5 Salzelmen. Teachers of Scientific Subjects; 22-26 Salzelmen. Teachers of Liberal Arts. *September :* 12-19 Kirchenburg Bodenstein. Lawyers - Judges. *October :* 3-7 Salzelmen. "Why I am still a Christian"; 13-17 Erfurt. Sin and Atonement; 17-21 Genrode. Women living Alone; 24-28 Salzelmen. Educators. *November :* 5-9 Genrode. Doctors and Theologians; 7-11 Salzelmen. Housewives; 14-18 Salzelmen. Local Councillors, Elders, Mayors and Pastors.

Schleswig-Holstein. *July :* 5-7 Sankelmark. Study Days for Teachers; 12-14 Sankelmark. Social Workers. *August :* 25-29 Bistensee. Unemployed. *September :* 6-8 Sankelmark. The Police and the Church; 13-15 Rendsburg. Nurses; 19-21 Schloss Gottorf. Artists; 25-28 Kiel. XIII Laymen's Conference. Theme "Who Makes History ?" *October :* 8-11 Rendsburg. The Theatre and the Church. *November :* 15-16 Rendsburg. Home - School.

Tutzing. *April :* 18-20 What is the Position of Woman Today ? (Conference for Men and for Women); 24-27 The Isolation of Today. *May :* 16-18 Industrial Workers; 22-25 Living by the Sacrament. *June :* 19-22 Repeat Course on "The Isolation of Today" at Schloss Thalenstein, Carinthia. 27-29 The Animal. *July :* 25-27 Employers. *August :* 7-10 Children and Homework; 14-17 Mathematicians and Physicists; 19-24 Preaching and Parish Administration (for Ministers and Laymen). *September :* 12-14 The Disquiet in Politics; 18-21 Archetypes; 25-28 The Question of Pre-Existence.

Evangelical Social Academy of Friedewald. *May :* 12-17 Christian Cells in Factories ; 19-28 Course in Sociology for Women Workers and Clergymen's Wives. *June :* 3-7 Industrialists ; 7-28 Course in Sociology for Men and Women Workers ; 28.6-5.7 Course in Sociology for Workers and Teachers.

Associations for Men's Work. *June :* 5-9 Laboe (Baltic Sea). General Theme "Strengthen the Community." Sections (I) The unity of the Christian community and its organisations, (II) The Christian community in the midst of the world, and (III) Patterns and limitations of Men's Work in the Community.

ITALY

Unione dei Predicatori Laici della Chiesa Metodista d'Italia. (Lay Preachers' Union of the Methodist Church of Italy). *May :* 1 Rome. Third National Conference. General Theme "The Laity and the Church." *June :* 15 Laymen's Sunday.

INDIA

Bangalore Laymen's Institute. *May* 30-*June* 6 General Conference for Laity and Clergy. *June :* 6-13 Conference for Businessmen.

Kodaikanal Laymen's Institute. *May :* 21-28 Moral Problems of a Christian Engineer.

NETHERLANDS

Woodbrookers' Community. *July :* 12-16 Bentveld. The Dutch People. "Pillars of the Community" ; 16-19 Bentveld. The Meaning of Existentialism ; 19-23 Bentveld. Socialism versus Liberalism ; 23-26 Bentveld. Political Movement and Cultural Responsibility. *August :* 2-9 Bentveld. "What is Humanism ?" *July :* 21-26 Barchem. Rising Population and Respect for Man. *September :* 13-19 Bentveld. Training for Life.
Vacation Weeks in : *July :* 5-12 Stompetoren. *August :* 9-15 's Gravenzande. *May :* 25-31 and *June :* 9-13 Bentveld. Vacation Course for Housewives. *July :* 21-*August* 18 Kortehemmen. Holiday Weeks with Evening Lectures.

SWEDEN

Sigtunastiftelsen (Sigtuna Foundation). *May :* 22-24 Conference for Students and Workers on cultural and social problems. *August :* 13-15 Conference on Church Music. *September :* 17-19 Conference on Mission and Ecumenism ; 26-28 Conference on Faith and Work in Industry.

Laymen's School Sigtuna. Autumn : Training of Lay Preachers (with complementary course in 1953).

SWITZERLAND

Reformierte Heimstätte Boldern near Zürich. *September :* 6-7 Retreat for Leaders of Men's Work Movements.

UNITED STATES OF AMERICA

Laymen's Movement for a Christian World. *June :* 10 New York. Meeting in Town Hall to find a spiritual basis for contact with the Russian people. *October :* 19 Laymen's Sunday.